

AMERICA

A CATHOLIC REVIEW OF THE WEEK

FEBRUARY 7, 1942

WHO'S WHO

JOHN LAFARGE has seen Catholic Action in operation in so many forms that his review of its true nature is far from abstract theorizing. As is the case with so many real things such as "liberalism," "democracy," "social justice"—loose usage can make a name an empty "shibboleth for almost anything. Sharp delineation of the aims and nature of Catholic Action is essential if it is not to deteriorate into a boring formula instead of a vital force. . . . RICHARD E. MULCAHY, S.J., is on leave of absence from the Economics Department of the University of San Francisco studying for a Doctorate in Economics at the University of California. His explanation of the problems of the Treasury Department and his analysis of possible solutions is amazingly clear and sane. No one can be cheerful about going into debt to the tune of a billion a week but it is time for us to think of what we can possibly do when the bills must be paid. . . . MARSHALL SMELSER has done graduate work in American history and constitutional law at Harvard University. . . . Six years in the Philippines, travels in China and Japan "and a general habit of asking every missionary I met: how are conditions in your work?" gave FRANCIS X. CLARK, of Woodstock College, the basis for his views on the growing Church in the Orient. He admits: "my opinion may be too optimistic as to the state of growth but it is the way I saw things, and still see them." . . . GEORGE E. KEENEN is a graduate of Notre Dame University.

THE POETS: William J. Meter, of Reading, Pa., Frances Friesseke, the wife of Kenton Kilmer, and Tom Boggs, of New York, are well known to our readers. Gertrude Hahn, of Philadelphia, and Lewis Delmage, of New York City, are welcomed for the first time.

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COMMENT

AFTER the first shock of the Pearl Harbor report, a question arose in the minds of those who read it. That question is implied in the remark attributed to Chairman May of the House Committee on Military Affairs: "The Roberts report was good as far as it went, but it leaves more blanks than it fills in." Will these blanks be changed into adequate information as to the whole series of persons and factors responsible for the inattention shown to official warnings; for the failure to follow up these warnings by administrative measures or by adequate equipment? A Congressional investigation has been called for. Objection has been made, and with some show of validity, that the conduct of such an investigation, if thorough, would seriously interrupt the urgent work of defense preparations. Nevertheless, public opinion insistently calls for more explanation than has hitherto been given. The power of the Navy on both oceans was exalted in belligerent utterances during time of peace. Yet when the test came, the Navy itself could not be produced. The tragic fact appeared that our own United States territory, in the Philippines, was left unprotected, from near or from far. Here was a case not of a remotely possible invasion, but of a practically certain invasion of shores that entrusted their national existence to us for their defense. Granting, even, that the exigencies of a world war, an all-globe war, made such a desertion of the Pacific imperative; granted that the whole affair of the transfer to the Atlantic sea lanes had to be kept profoundly secret; still, we can ask, why in view of this appalling lack of Pacific protection was not the remaining meager defense equipment perfected to the best possible ability, why was not vigilance strained to the uttermost? These are questions that must be answered, and will be, whether Congress investigates or not.

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FROM another angle, a loud cry is heard that now we see the policy of "mere defense" was utterly mistaken. We should have gone the Japanese one better, and have done a Pearl Harbor feat upon Yokohama or the Marshall Islands. "Look at what has befallen us for our adherence to old-fashioned ideas of warfare, our hesitation at adopting the first principles of the new-found war of movement!" The reasoning sounds plausible enough, but it raises a much graver question than it answers. What sort of a united nation should we now have, and what face before the whole world, if we *had* stolen a march on the Mikado's treachery, and attacked a nation as yet not troubling us? All the strategic advantages in the world could never compensate for America's moral integrity in this crisis. We have paid a grim price for our self-restraint, but the price was worth paying. It is much more pertinent

hindsight to recall the folly of both former types of vociferous citizens: those who shouted for attack yet left our coasts unguarded; those who tried to lull the country to sleep by blandly repeating: "No one wishes to attack us, and no one is in a position to do so."

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AGRICULTURE, according to Secretary Wickard's annual report, had in 1941 its best year since the depression. Although parity levels were not reached, prices for farm commodities advanced more rapidly than the cost of articles which the farmer must buy. The prospect for 1942, the report continued, seems very encouraging, and before the year is out, parity prices will probably be achieved. Despite this relative prosperity, the Secretary of Agriculture had to confess that the problem of poverty on the farm had not yet been solved. Many farm families have not shared in the current defense prosperity, and more than a million of them still need special help of some kind. Furthermore, although the demands of our allies have resulted in greater diversity of production, wheat and cotton continue to be a drug on the market. The report suggested that sooner or later these crops would have to be restricted to requirements, since the export market for them will never return. Reading the report, one feels that the era of commercial farming on a large scale may be over. By making a business of agriculture, American farmers, in great numbers, ended in bankruptcy. In recognizing that agriculture is pre-eminently a *way of life*, and a very human way of life at that, they may find a prosperity that has up till now eluded them.

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RATIONING of sugar following so soon on restriction of automobile and tire sales has brought the war to every doorstep in the United States. Unfortunately, the idea of rationing is associated in the popular mind with ominous things. While there does not seem to be at the present time any indication that widespread rationing of the necessities of life will be imposed on us, we ought to banish from our minds this unreasonable notion. Rationing can mean that there is a grievous and dangerous shortage of the article in question. It can also mean, as is the case with sugar, that the present supply is not adequate for unlimited consumption. In the latter case, we should welcome rationing wholeheartedly, since it is an indication that public authority is awake to its responsibility. When our Government announced that sugar would be rationed, it said in effect: "The nation must cut down on its consumption of sugar. In order that this sacrifice may fall equally on every group, we propose to allow each individual so much and no

more. In this way, the rich will not be able to obtain more than their share by paying higher prices, and the poor will have enough for their needs." In other words, rationing of scarce commodities is an application of the principles of distributive justice. As such we ought to accept it willingly wherever necessary, and obey whatever regulations are laid down. We are all in this war together, and if the burden of sorrow and sacrifice weighs evenly on all of us, we shall emerge from the struggle a better and stronger nation.

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IN perfect form, served on a silver platter, the town of Sikeston, Missouri, offers to Hitler and Goebbels the first lynching of the new year. Nothing that can happen in the United States can so perfectly fulfil their purposes of home and foreign propaganda. Every American lynching is one more damning proof that the "four freedoms" of the democracies are "utter humbug and hypocrisy"; one more "evidence" of the complete breakdown of law and authority in English-speaking lands and the need of a strong ruler who will put order and discipline into a mob-ridden republic. But Nazi propaganda is not the sole beneficiary by such an event, nor are the 1,200 largely decent and law-abiding Negroes of that little town the only victims. In the minds of every single one of the millions of Negroes who still inhabit the "lynching States" arises the identical question: "What guarantee exists that the same thing that happened in Sikeston will not happen to my children or myself?" For even "good behavior," in its narrowest sense, is no protection against the totally irresponsible lynch mob. Least of all do local juries, State legislatures or Governors offer any protection. Immediate enactment of Federal anti-lynching legislation, as an imperative defense measure, and a widespread campaign of education in religion and morals appear to be the least that can be done to put an end to this menace.

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TEN United States students soon will be selected for one-year scholarships in colleges of the other American Republics under the "Roosevelt Fellowship" program. The project is sponsored and financed by the office of Nelson A. Rockefeller, Coordinator of Inter-American affairs. This office provides for annual exchange of students, ten going from the United States to the other American Republics, and twenty coming to the United States—one from each of the Republics. Names of the student fellows appointed from the other Americas for study in the United States, their subject of study and location are already published. Though the students come all from predominantly Catholic countries, not one of the assignments is to a Catholic college or university in the United States. Even the specialist in philosophy, who represents Peru, is attending a non-Catholic school. A little inquiry into the principles governing these appointments might seem to be in order. A Catholic atmosphere would be more congenial for these students.

THE WAR. The board, headed by Associate Supreme Court Justice, Owen J. Roberts, which investigated the Japanese December 7 attack on Pearl Harbor, issued its final report. The report placed the chief blame for the success of the surprise Nipponese assault on Admiral Husband E. Kimmel and Lieutenant-General Walter C. Short, who commanded the naval and army forces in Hawaii at the time. These officers, the board charged, failed to confer sufficiently, failed to take adequate joint action, despite warnings from Washington of an approaching crisis. Although the report criticized certain "officers in the War Department," higher officials in Washington were exonerated from all blame in the disaster. Adequate air reconnaissance, adequate naval patrols were not maintained, the investigation revealed. Nearly an hour before the attack, a non-commissioned officer reported the approach of a large body of planes, but his report was ignored by an "inexperienced" lieutenant, who thought the approaching planes were American. . . . At the Rio de Janeiro conference of Foreign Ministers of the twenty-one American republics, a formula to unite the Americas in common diplomatic action against the Axis was finally found, and signed by all. It read: "The American Republics . . . recommend the rupture of their diplomatic relations" with the Axis. Whether Argentina and Chile would actually break their relations with Germany, Italy and Japan, remained a moot question. . . . United States army forces landed in Northern Ireland. Intimating that Ulster was by right Irish territory, Premier de Valera declared the Dublin Government had not been consulted by either London or Washington in the matter. . . . Cooperating with Dutch forces, United States cruisers, destroyers, submarines and bombers loosed a continuing attack on a large Japanese troop convoy in Macassar Strait, between Borneo and Celebes. Thirty-eight Japanese warships and transports were either sunk or damaged. One American submarine torpedoed a Nipponese aircraft carrier. . . . In the Philippine area, a Japanese attack on General MacArthur's left flank forced the American-Filipino troops, for a time, to give ground. To relieve this pressure on his left, General MacArthur launched a heavy counter-attack on his extreme right. The maneuver succeeded, the American-Filipino lines were again stabilized. . . . In Subic Bay, an American torpedo boat sank a 5,000-ton Japanese vessel. . . . The city of Cebu was bombed by the Nipponese. . . . Flying over Burma, men of the American Volunteer Group, shot down forty Japanese planes in one week, with only two casualties. . . . Invading Australian territory, Japanese effected landings on the island of New Britain, northeast of Australia, and other points. The Mikado's men likewise thrust into West Borneo. . . . Off the United States Atlantic coast, enemy submarines sank four ships, 270 persons being reported dead or missing. The Navy revealed that U-boats were being destroyed. . . . President Quezon pledged continuance of Filipino resistance. . . . Army and Navy commands were unified in the Hawaiian, Panama and Caribbean areas.

HONG KONG, Britain's former stronghold in China, is suffering a scrutiny of retrospect not unlike that which has been turned against Pearl Harbor. A warning was issued in the October number of the Hong Kong Jesuit monthly *The Rock* by its Editor, the Rev. T. Ryan, S.J., and quoted by the London *Catholic Herald* of January 2. Father Ryan deplored colonial apathy in not strengthening ties with China while there was time. Furthermore, he denounced an amazing conspiracy going on under the eyes of the colonial authorities in the island to undermine the authority of Generalissimo Chiang Kai-shek's Central Chinese Government at a time when all the help was needed against the threats from Japan. "With a not insignificant measure of support of the European population," wrote Father Ryan, "an insistent campaign against the Chinese Government and in favor of the Chinese Communists was being carried on in Hong Kong."

CATHOLIC Press Month is hailed as more timely than ever by Bishop Gannon of Erie. Says the Bishop:

Our conscience is clear, and, therefore, should make us strong. The war stems totally from the failure of human statesmanship. The Catholic Church is affected in many ways, notably because (a) its property has been confiscated, (b) its institutions have been suppressed, and (c) the Apostolic authority of its Bishops has been paralyzed by civil interference. In other words, the Catholic Church is the innocent victim of the oppressor nations. We cannot stand aside during the carnage which prevails. We must keep alive the moral law and the rights of the Church at all points and all periods of the conflict.

Bishop Gannon is Episcopal Chairman of the Press Department, National Catholic Welfare Conference.

LATEST tactics of the birth-controllers in their determined effort to smear the Catholic Church and destroy the future man-power of the nation was announced on January 28 by Morris Ernst, counsel to the New York State Federation for Planned Parenthood, at the opening of the annual meeting of the Birth Control Federation of America. Mr. Ernst told the members of the Federation that the Catholic Church was divided on the question of birth control, and that "instead of a direct attack upon the Church, your attack should be in widening the division." The Federation's plan is to put behind their schemes the full power of the Federal Government, which would "take over" the movement as it has taken over the mails.

IS it possible for Catholics in this country to remain longer asleep, and not rouse themselves to planned, nationwide action on the birth-control menace? A nationwide assault can only be met by nationwide strategy on the part of Catholics. It is not enough for us to maintain a humble and apologetic defense; nor confine ourselves to a few sermons and occasional wisecracks. The rottenness, the hopeless illogicality of the movement can be shown up. Christian Eugenics, if adequately conceived and intelligently presented, is a hundred-fold match for the cleverest "planned parenthood."

PRONOUNCEMENTS by the Holy See concerning the situation of the Catholic Church in Germany and the discussion of Christian doctrines in Italy become more and more frequent. The English broadcast over Vatican Radio on January 27 warned Catholics against the Nazi manual for youth by W. G. Schmidt, mentioned in our last week's issue. The *Osservatore Romano*, Vatican City organ, wrote, according to the New York *Times* of January 22: "Certain newspapers have published reassuring news as regards the status of the Catholic Church in Germany. We regret to be compelled to declare that unfortunately we can neither share nor confirm these appreciations." During a reception of several thousand pilgrims, Pope Pius XII insisted on the necessity of following the teachings of Christ regardless of the material difficulties that mankind faces today. This declaration was interpreted in Rome as a reply to the recent speech in which Premier Mussolini expressed the view that Christian morality might be considered suspended for the duration of the war.

DO our schools prepare women for a career or for marriage? This question is put by Mother Berenice Rice, O.S.U., in *Tradition and Progress*, the new annual of the Ursuline nuns of the Roman Union. The Ursulines directed a survey by college women in order to discover the social interests of their fellow students. Almost unanimously these college women felt that they would be best fitted and happiest in "caring for a home and children" rather than engaging in professional or executive careers. In spite of these findings, however, our college curricula are based on a career rather than family outlook. Yet American girls of mature mind sincerely say this is not the life they crave. They want to get back to their God-given role of home-maker and co-creator of life.

FITTINGLY these ideas are discussed in the inaugural issue of the Ursuline annual. In founding the Ursuline Order, the first for the teaching of girls, Saint Angela Merici set up training for family life as one of the prime objectives in the education of women, and she bequeathed this objective to her companions. In the first issue of this annual, literature, poetry, education and historical notes prevail. Says the Most Rev. Edmond J. FitzMaurice, Bishop of Wilmington, Delaware, "a periodical of this nature cannot but reflect the culture and scholarly attainments which have always characterized the Ursulines and accordingly we are justified in believing it will further enrich, and in no small measure, the fertile field of Catholic letters."

ANOTHER spiritual army has been mobilized by Archbishop John J. Mitty, of San Francisco, who announced a children's crusade of prayer for the armed forces of the United States in which 35,000 children attending Catholic schools in the Archdiocese as well as Catholic children in public schools will take part. Each child will "adopt a soldier, sailor or marine regardless of creed for whom he or she will pray daily."

REAL CATHOLIC ACTION EMERGES FROM FOG OF GENERALITIES

JOHN LaFARGE

LAST summer I was warned by one of our most experienced sacerdotal youth directors: "Talk to the young people about anything," he said, "but don't say Catholic Action. They are just sick of hearing of it."

Not only the young, but the deferred class as well—and I share their sentiments—suffer irritation at constant manipulation of a set formula. The phrase, Catholic Action, is apt to exasperate because the words, *as words*, fail to convey the real idea. The term *action* is general, like the term *being*. As a mere form of words, Catholic Action could signify anything done by, for or about Catholics. But, *faute de mieux*, they are used, with a capital A, to carry a precise and pregnant notion, which, in point of fact, is not so much "action" in the common meaning of the word as it is living a certain life and preparing the way for activities.

Difficulties over words, however, take second place when we are clear as to the thing itself, which will be the same, even if called by some entirely different name: the organized lay apostolate, for instance, or the Christlife as applied to society. Last September a body of distinguished French-Canadian people—clergy and laity—gathered in Quebec in order to clear up some of these very points. They were holding the eighteenth session of Canada's annual social conference, *Semaines Sociales du Canada*, and took as their theme the topic: "Catholic Action and Social Action." The report of their proceedings has just been published at the headquarters, 1961 Rachel Street, East, Montreal.

After reading the report I found I had scattered a few cobwebs in my own brain relating to Catholic Action. Possibly the following remarks, suggested by some of the discourses, may tidy a nook or two in your mental attic.

Catholic Action, first of all, is what lay persons do, not the clergy. A couple of years ago, an enthusiastic, and amply deserved, tribute was paid to a group of priests by an orator in their vicinity. He remarked, among other things, that their fruitful lives were a fine example of Catholic Action. In the wide sense of Catholic living, or inspiring Catholic Action, the phrase would be justified. But if we are exact and literal, it should be used of that specific organized affair which is done by Catholic laymen under the direction of the Church's hierarchy, as Pope Pius XI clearly defined.

The aim of Catholic Action is not merely the preservation of persons from harm by what is evil

in society. Its aim is much more ambitious, none other than the *conquering* of society for Christ, the bringing about the reign of Christian morals and Christian principles in a semi-paganized world. Hence a type of apostolate that is purely defensive, even when executed on a notably high plane, would not, from the point of view of conquest, be reckoned as strictly Catholic Action.

Again, not every apostolic act of an individual, even when directed at the good of society, is, strictly speaking, Catholic Action, as long as it remains purely individual, as was pointed out by the Director of Catholic Action for the Diocese of Joliette. A lone campaigner against bad literature is a true apostle, but not a Catholic Actionist, unless his work forms part of the activity of a society established and conducted under the direction of the Church's authorities.

I think much of the difficulty concerning the term Catholic Action arises from two sources. First, it does not cover everything. Thoughtlessly it has been made to serve as a symbol for every type of worthy activity. But when a term is used to symbolize everything, it results in signifying nothing.

On the other hand, Catholic Action, while simple enough as a notion, is enormously manifold in the actual ways that it is put in practice. When we speak of society, we speak of the people who make up society. But people's needs, from the spiritual standpoint, are extremely varied.

Catholic Action is concerned with the propagation of the Faith, with aiding those who seek the truth or have fallen away from it. It is interested in what is broadly called public life and morals: the lessening of intemperance, for instance; the decency of the stage and film and press; the spread of religious instruction; the elimination of anti-religious, anti-Catholic and morally or religiously subversive propaganda; the provision of wholesome recreation, and so on. All these are properly matter for Catholic Action, for all these profoundly affect society. They affect the persons who compose society; they create that sound atmosphere of religion and purity and charity without which no social structure, however perfect, can hope to function.

But the most complex and difficult forms of Catholic Action, those which call forth the most discussion and risk the greatest misunderstanding, are those which touch upon the very structure of

society itself. It was instructive to see, therefore, that the Canadian sessions referred to, featured prominently the work of Catholic Action for the family, as the basic unit of society, and the question of Christian and social economic action, as distinguished from Catholic Action.

The central importance of the family, as the basic unit of society, need not be here stressed. The Catholic Canadians, in general, and this applies also for the Maritime Provinces with their remarkable development of the cooperative and adult-education program, seem to have grasped more clearly than we in the United States the intimate connection between the purely spiritual problems of family integrity and the economic problems of family environment. As a result, there is a clarity, a realism and coherence in their discussions which in this country we should not do badly to imitate.

What, then, has Catholic Action to do with social action?

As was pointed out by the Rev. J. P. Archambault, S.J., President of the Conference, in his opening discourse, "social action" is frequently used in a wider meaning: as an action which takes place in society or for society. It is used in this sense by Pope Pius XI. Or it can mean a type of action which undertakes to transform the environment in which individuals live: to give them better religious, moral surroundings, etc. In this sense, it may still be called Catholic Action.

But there is a third sense, more commonly employed, where social action indicates an action which occurs in the economic or the professional sphere. It undertakes *directly* to improve the economic conditions of a certain group of citizens, such as the working classes, or seeks to create a better framework for the exercise of professional or civic life.

Catholic Action provides the atmosphere, the necessary spiritual and moral conditions, for these economic or technical developments, but does not, itself, assume their direct responsibility. Catholic Action, of itself, does not direct cooperatives or prepare young people for technical positions or draft legislation or work out a sound agrarian system. Catholic Action does, however, undertake to prepare the social-minded men and women who will do these professional and technical tasks according to the Christian ideals of justice and charity.

To confuse the two ideas, and make Catholic Action into a general adviser on all technical and professional problems is to create an intolerable horde of spiritual busy-bodies. When Cardinal Verdier became Archbishop of Paris, he had to clear up some such misconceptions that zealous persons had fallen into. But it is equally fatal, and practically more difficult to remedy, when the notion is entertained that Catholic Action has no direct concern with these specific questions of economic justice or social group-relations. Catholic Action is deeply interested in the salvation of society. But society is not saved in the abstract. Society adopts the Christlife in concrete, definite

forms. It practises the Christian virtues subject to fixed economic or social conditions. It is impossible to be practically, concretely solicitous that souls practise these virtues if we are indifferent to the institutions in which souls normally work out their salvation.

If we follow what seems to be the master outline of Catholic Action—that which Pius XI described as peculiarly efficacious—we see a small group of well-directed and carefully formed lay leaders, who make a thorough study of conditions in which *they themselves* live, move and very likely earn their living. They deplore the immorality, religious ignorance, etc., of these families. They learn that certain reforms must be made: economic reforms, social reforms. They ascertain that certain economic institutions must be set up, such as credit unions or cooperatives, if the pressure of destitution is to be removed from Catholic homes.

From the motives of Catholic Action, therefore, they will recommend that these reforms be made, these technical works set on foot. They choose, or undertake to have trained, capable men and women for the specialized job. They will see that the new undertakings have a proper religious, moral setting. At that point, and at that point only, their responsibility ceases. But up to that, they are weighted with a definite and apostolic responsibility, and the motives for the fulfilment of these reforms is precisely the same as that for all good works, the Christ-inspired motive of supernatural charity.

"Charity," said Archbishop Antoniutti, Apostolic Delegate to Canada, addressing the Quebec sessions, "is the most perfect expression of that fraternal union which produces fruit for every apostolate. By charity, little things grow; without charity, that is to say, without union, even the greatest undertakings come to grief."

The heart of Catholic Action lies in the formation of these small groups of lay apostles: a great challenge to priestly ingenuity, charity and zeal.

One of the most encouraging signs of the vitality of the Catholic Church in the United States, it seems to me, is the steady, even if very gradual, increase in the number of young parish priests, curates or pastors of small parishes, who are engaging in just this type of apostolic group formation. If there is any one further thing I would say to these young directors, it is just this: deafen your ears to the senseless cry: "We want less talk and more 'action' in Catholic Action!" If there is anything we do not need, at this stage of the game, particularly with regard to the more profound and perplexing questions, it is more "action" in the sense of more activities. What we do need is infinitely *more talk*, intelligent, creative talk: prolonged, thoughtful discussion of issues; careful study of basic principles and the Encyclicals, careful study of the specific principles that lie midway between the general and the particular; study of methods, and then education, education of the Catholic public in these matters, as the preliminary condition to fruitful and rational Catholic Action. Most effective are activities soundly conceived and understood.

WAR LAUNCHES TREASURE-HUNT FOR FIFTY-SIX BILLION DOLLARS

RICHARD E. MULCAHY

FIFTY-SIX billion dollars in the 1942-1943 fiscal year, over a billion dollars a week, to pay for a new plane every four minutes, a tank every seven minutes, plus ships, ammunition and guns is the Secretary of the Treasury's chief worry these days.

It would be no trick to meet this staggering bill, if the Treasury were able to take in taxes half of the annual income of every citizen. For, as the national income for the 1942-43 fiscal year is estimated at 100 billion or more, let us say at 110 billion, if the Government could take half of each citizen's income, it could raise 55 billion dollars.

But this over-simplified method has some obvious difficulties. To take away half of Henry Ford's or Louis B. Mayer's income would not bother them very much; they would still have enough money left for a few cigars or a couple of yacht rides. But the loss of half of laborer John Doe's wage would probably mean that his wife and kiddies might miss a few meals or have to go without coal next winter. To lose 750 dollars when you have only 1,500 to start with is a much greater loss than to have to give up 250 thousand dollars out of an initial 500 thousand. Thus, a general proportional income tax would violate the first fundamental principle of taxation: the sacrifice demanded of each citizen must be equal. Besides, it would have the adverse effect of lowering civilian morale, which is an essential factor in the successful waging of the war.

Even a graduated income tax that lay lightly on the low-income wage-earner and practically confiscated the entire income of the wealthy would not solve the problem. Though it would be more equitable on the principle of ability to pay, it would have the undesired effect of discouraging investment at a time when the nation needs the cooperation of capital to produce the war materials. Investors would hardly be inclined to risk their capital in business, if they had to take the losses and the Government took the profits.

A general sales tax has the same weakness as the general proportional income tax, for it places a greater burden on the poor than on the wealthy, while a heavy tax on corporation profits, like the graduated income tax, discourages investment.

These difficulties in any plan to finance the war budget entirely by taxes have been foreseen by the Administration, for according to its recommendations to Congress (which must pass any tax bill that may be levied) only about 23 billion of the vast military bill should be raised in this way.

But this only introduces a new problem. For there will be left in the hands of the consumer the difference between 23 billion and the estimated 110 billion national income—87 billion. This means, however, that, with half of the annual production of goods and services turned over to the Government for war purposes, there will remain for the consumer only 54 billion dollars of goods and services to be purchased with 87 billion dollars of money. (For the national production and the national income must be equal—one is just another way of saying the same thing; the national production creates the national income.) The result of such a disproportion between the amount of things to be purchased and the money available with which to buy them can only be that soon the 54 billion dollars of goods will sell for 87 billion. Thus, the old enemy, inflation, back again.

A way out of this dilemma—to let the people keep some of their money and still restrain them from trying to spend it all for a limited amount of goods—would be to have the excess 33 billion invested in Defense Bonds. This would take the money from the nothing-to-buy consumer and place it in the hands of a Government that has plenty of ships, planes and tanks to buy and needs the money to pay for them. The double advantage of this simple transaction is the reason for the Treasury's heroic effort to encourage the buying of Defense Bonds. Yet, despite the present splendid advertising campaign, economists estimate that only 15 billion will come to the Government in this way. Add to this the little over 3 billion that the Treasury will receive in Social Security payments, which will be promptly invested in United States bonds, and there will still remain a need for 15 billion dollars more.

This fifteen billion will then have to be raised by loans from the banks, that is, by selling them Defense Bonds. But this is just another form of inflation, for the banks do not give the Government actual cash but create a new credit which increases the amount of money in circulation.

The disastrous effect of financing the war by bank loans can be easily seen by studying the history of prices during World War I, when the United States war program was financed chiefly in this way. The commodity price index which stood at 100 in 1915, rose to 200 in 1918, and to 240 in 1920. This meant, of course, that the cost of living for Mr. Citizen rose tremendously. Nor did his wages,

not even counting tax deductions, keep pace with the soaring prices. For the Government, it represented higher costs for war materials. Can you imagine increasing the cost of our 56 billion dollar war bill?

Nor is this all. The sensational drop of commodity prices after the war increased substantially an already very troublesome war debt. For the United States Government borrowed 22½ billion dollars between 1917 and 1919, when the commodity price index was climbing from 180 to 200. After the war, when the Government was expected to pay back the money previously borrowed—and actually did pay back 9 billion—commodity prices were fluctuating at a lower range between 140 and 150. Thus Uncle Sam paid back to his creditors money that had a higher value than when he borrowed it. It meant multiplying the debt twenty-five per cent.

Also, it should not be overlooked that the financial picture already has an inflation tint as compared to pre-World War I prints. Today in contrast to a 1917 national debt of 3 billion, we have a national debt of nearly 60 billion. Today, we are planning to spend 56 billion dollars in one year, compared to 47 billion spent over the entire period from 1914 to 1920.

In view of this difficult problem, what can Mr. Morgenthau and Congress do to pay the staggering war bill and still escape the clutches of inflation? They will probably increase the scope of the present price control policy. This simple method, which theoretically should solve the problem, contains some practical difficulties which many economists feel are insurmountable. To be effective it must apply to all goods, and, if it does, it will require the supervision of every store and salesman throughout the United States, a task calling for a vast army of price investigators. And even then there would probably be a great deal of "bootlegging."

Also, unless all prices are frozen at their current levels, which were never arrived at scientifically, various individual items must be varied from time to time on some sort of cost basis or priority need. This again will call for a large staff of statisticians; and will require constant vigilance against powerful lobbying activities. If all prices were frozen, it would mean that the economic incentive of higher prices to stimulate the necessary increased production of certain war products would be non-operative. For example, today if more copper is needed, either a price boost can be inaugurated for copper in general, or at least a subsidy—as is now actually being done—can be paid to high cost producers to enable them to open their more expensive mines.

Another solution which will probably be applied is the familiar Keynes plan. It is to withhold a part of every wage envelope and dividend check and to invest the proceeds in a special type of savings bond. Soon after the war the bonds will be redeemed and the money returned to the public. This is sound, for it takes money from the consumer now when there is very little to buy with it, and restores it to him after the war when there will be a great need for just such a cushion to replace the no-longer-necessary Government armament ex-

penditures. Also, though similar to a tax, it is not as unpopular, for people feel that they are not losing anything but are merely being forced to save. Incidentally, it should be noted that the proposed increased Social Security payments are just another form of compulsory saving.

It probably has already been observed that, with the exception of the 23 billion dollar tax revenue, no one of these proposals contributes anything to the ultimate payment of the war debt. And this is an important item: for in 1943 that debt will be about 110 billion dollars, requiring an annual interest payment of 2½ billion.

Some possible solutions to this perhaps most perplexing of all war finance problems can be discussed here only very briefly. If some of the methods proposed seem harsh and radical, we must remember that extraordinary and difficult situations call for extraordinary and unorthodox remedies.

1. The soundest way to pay off the war debt would be to continue after the war the present war tax schedule. But will the public bear willingly in peace time the heavy tax burden that they carry so cheerfully in the actual time of the war? Would Congress be willing to risk political disfavor by voting such unpopular measures? With the usual post-war slump in the offing, would the same tax program bring in the same revenue as today? Also, a great deal of this money will have to be applied to paying the current expenses of the Government plus the 2½ billion dollar interest charge.

2. A radical plan proposed by the "confiscate wealth as well as men in time of war" adherents is a special tax on wealth. For example, a twenty per cent tax on all the productive wealth of the nation would bring into the Federal coffers about 44 billion dollars. There are many difficulties involved, however, in such a simple idea. The average capitalist has most of his wealth not in idle money, but invested in buildings, machinery and land; though the provision to permit him to pay over a period of five years might enable him gradually to accumulate the payments out of his earnings. And, while similar to an income tax, yet, because the tax is based on wealth owned rather than on income received, it would not have the usual income tax defect of discouraging investment.

Then, too, if there is a post-war slump—and most economists believe there will be one—many corporations will go bankrupt trying to meet their ordinary expenses, let alone paying an annual tax of four per cent on their capital, which for many of them is equal to their total profits even in good times. Also, such a tax would wipe out the very fund that is the ordinary source whence we receive the money to replace our used-up machinery each year, and build our new plants and equipment. There would be administration problems: What would be the proper evaluation for various types of property? How secure the acknowledgment of personal property? How avoid a rush for tax-exempt securities? How keep capital from fleeing abroad? Besides, such a tax would require a constitutional amendment before it could be levied by the Federal Government.

3. Another radical plan would be for the Government to print a special money issue after the war to pay off the bonds owned by the banks. (It is estimated that in 1943 they will hold about 55 billions' worth.) The backing for the money could be the Government-owned gold in Kentucky. This transaction would save $1\frac{1}{4}$ billion a year on reduced interest charges. The chief criticism of this method is that it is inflation. But it is not inflation in the ordinary sense of increasing the amount of money in circulation, for it would merely replace with Government money the bank credit already in circulation. It is, however, anti-deflationary in that the inflationary influences already present because of the increased bank credit would not be deflated. For it is deflation when and if the Government pays off the bank-owned bonds with money raised by taxes. Thus, this method would lead to either a perpetual higher price level, or to a continuation of Government price-control policies. Another fear is that, if the Government should start the printing press rolling once, it might be inclined to try it again. And people might soon lose confidence in the soundness of the dollar.

How or when the war bill will be paid is a question. But there is no question whether the ships, guns, tanks and planes will or should be produced. Even if the nation should be burdened with heavy taxes for years—even if we had to suffer financial bankruptcy—it would be better than that one Japanese soldier should step on American soil.

LIMITED GOVERNMENT DURING WAR TIME

MARSHALL SMELSER



BECAUSE of the generality of the language of the Constitution on this subject, it is very difficult to learn just how far the emergency powers of the Government extend, but a student of the subject can accept as an axiom the proposition that emergency powers do exist. It can be added that the Government has enough power to take care of emergencies, has no more power than necessary, and that after the crisis is over, the power returns to its between-emergencies Nirvana. The chief problem a government faces is to be rid of checks and restraints which would hamper the cooling of the crisis. The greatest danger to the common citizen—in the long run—is that government and people may become contemptuous of all restraints.

In American history, the normal procedure in meeting a crisis is for the emergency powers to be delegated to the executive, rather than simply assumed (usurped is a harsher term) by him, although such a great man as Lincoln found it neces-

sary to do things before the Congress could get around to the delegation. After all, if the "necessary and proper" clause of the executive power be interpreted broadly, the war power of the President is practically limitless except for moral restraints.

This is not to say that a condition of war creates power; the Court has held that there is no power under the Constitution which was not always there. An emergency, therefore, does not create power; rather, it brings power into use. A final word before examining the subject in more detail: there is little systematized knowledge of this subject, not even a consistent line of cases. It has been said that there is no constitutional law, only constitutional politics. That cynic-saying is closer to the truth with regard to war-time powers than to any other powers.

Let us consider first the powers of the President. The basis of the broad powers of the President in war time is his oath to "execute the laws," and one of the means to this end is his office and title of Commander-in-Chief of the armed forces. Delegation of further powers to implement this power has been contested by quoting Locke's remarks to the effect that legislative power cannot be delegated, but contrary interpreters have successfully held that even Locke admitted a prerogative dictatorship in an emergency. In practice it has come to mean that there must be an excuse for delegation, i.e., the legislative authority may not merely abdicate in the executive's favor. A series of Supreme Court interpretations between 1807 and 1866 reveals four specific things about the powers of the President in war time, or related to war.

1. The President's opinion of the need to call out the militia is considered conclusive. This would without doubt apply to the institution we know as the National Guard, and, a guess, to its wartime substitute, the Home Guard.

2. Without an actual declaration of war by Congress (the case concerned the Civil War) the President can recognize that some persons are behaving belligerently toward the United States and can use the war power against them. In this matter, Congress passed laws retrospectively legalizing his action. A future Court may not think such Congressional action necessary. It may be added that there is orthodox Lockian opinion behind this idea: that foreign affairs may not of their nature be governed by antecedent laws.

3. In a case arising from the Burr "treason," John Marshall, *obiter*, said that suspension of the right of *habeas corpus* was a matter for Congress alone. Roger B. Taney later said the same thing, or much the same thing; but in practice President Lincoln did away with the writ and nobody stopped him. This is a point where "constitutional politics" seem perhaps to outweigh "constitutional law." That part of the nation which did not secede was certainly willing for the President to do it, Constitution or no Constitution.

4. The President may not suspend the writ of *habeas corpus* for persons in the hands of the military in places where the civil courts are open

and unobstructed. On the other hand, it is possible that Congress could do it, and indemnify military officers who may later have suffered civil damages assessed against them by courts supporting irate civilians. The court opinion previously mentioned is still sound doctrine on martial law.

Now to the Congress. The Congress appears to have almost unlimited discretion in time of war, unlike its position in peace time (*but* the Bill of Rights and the Fourteenth Amendment are not suspended by a war). In any conflict between the policies of Congress and the meaning of the Constitution, the courts will give Congress the benefit of the doubt. It may even be said that Congress has a power analagous to the police power of the States. There have been far more cases involving the war powers of the Congress than those involving the similar power of the President, but the summary need be no longer.

1. War powers of Congress extend beyond the period of actual hostilities, in order to achieve an orderly readjustment to peacetime life.

2. Congress, by its nature, is forced to do much delegation to prosecute a normal war. A typical example of such delegation is the establishment of local draft boards.

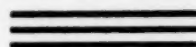
3. It can practically exercise a quasi-police power (the police power is the power of a State to do what is necessary to protect the health, safety and morals of its citizens) during war time, but its actions will be closely scrutinized by the courts in the light of the Bill of Rights, and particularly in the glow given off by the clause of the Fifth Amendment which prohibits the taking of private property for public use without just compensation.

4. Any statute passed by Congress in the prosecution of war which applies a penalty to persons must have a recognizable standard of guilt. For example, to enact that persons must not charge "excessive prices" for foods would not be considered clear enough. Some students have thought in the past that persons were not as well protected in war time as property was, but with the well known tendency of the present Administration to place personal rights above property rights, and the similar leanings of the present members of the Supreme Court, this charge will probably not be made after the present war.

In general, the Court has adopted the doctrine of "reasonable necessity" as a criterion by which to judge the war activities of the President and the Congress. This is one of the reasons why the subject is so difficult to study. It means that the Court will take the immediate (and quite variable) military situation into account in each case. Thus, a line of development is not consistently seen. And of course the judges all have normal temperatures of 98.6° F., are men of flesh, blood, bone, and are subject to as many varying pressures (except economic strains) as are all of us. These pressures seem stronger during and immediately after a war, than at other times. Even so, it is not safe to say that constitutional law is the sum of the personalities of the judges. There is still a Constitution which has meaning, in war as in peace.

MORE CROSSES FOR SOUTHERN STEEPLES

GEORGE E. KEENEN, JR.



IT was somewhere in the greenness of the Great Smokies, those rambling forests that are so reminiscent of the Black Forest, that I first became aware of it. A young woman in a small store where I had purchased postcards, gave me change, a smile and a cheerful invitation to "Come see us again."

It was in the smallness of that town that this reply typified itself of similar ones received from waiters, cigar store clerks, garage mechanics, hotel clerks and miscellaneous people of whom I had asked directions. It became evident to me that this was a characteristic of Southern hospitality. It was as prevalent as warm corn biscuits, fried chicken or grits, and these, as everyone knows, are everywhere.

This was not my first trip into the Southland. It was after several trips, and particularly this last, that this expression of a cordial and compelling invitation had its effect. The South, unknown to itself, has issued a call for a mission; for I think it really means it. It was always a noticeable fact that there was an abundance of steeples. Traveling from State to State, the churches seemed to rise out of the nowhere. Spires (small and provincial, large and stately) were everywhere; they seemed to lurk behind the trees of curves as you rounded them, or climb to the sky out of the thickness of the green woods of what, otherwise, seemed to be a deserted locality. The South is a very religious-minded section.

In one small town in Maryland on a Sunday morning, I saw people pouring from six churches within the short distance of a few blocks. Churches of all kinds, and even two divisions of the same creed, had representation in that town—all but the Catholic. The obvious fact is that it is often very difficult to find a Catholic church in the South. This fact, too, made its impression, and, coupled with the appealing invitation of the citizenry below the Mason-Dixon line, it made a point.

The South wants to know the true Church of Christ. The South wants to know the story of the Crib and the Cross as they play their roles in the pageant of Christ, the Son of God, and the Church which He established. The South has invited, patiently awaits the coming of the Church, and constantly repeats its invitation. The field is white for the harvest.

Undoubtedly, the work of the Catholic missionaries in the South is great. Statistics prove that. Priest and laity alike have labored in bringing about an understanding of just what the Roman Catholic Church is and teaches. Through the noble work of men like Richard Reid, who organized the

Catholic Laymen's Association of Georgia, prejudice and hatred (the main obstacles) have given way to understanding and respect. Not entirely, of course, but the start has been made. In Asheville alone, practically at the gateway to the Great Smoky Mountains, there are to be found three laymen whose work has been rewarded by Papal knighting; and in the same city, a priest and pastor who is known under another name for his inspired writings.

In late years, since the advent of the trailer, the Church has been put on wheels, and such zealous men as the Paulists and the Home Missioners of America have brought the Church where Catholicism was hardly suspected, let alone hated. I have heard a Southern friend of mine remark that he once knew a boy who had never heard of the Catholic Church, incredible as that may sound in a country such as ours. It was this same friend who often told me how, as a boy, he traveled miles to a large city in West Virginia, so that he might hear Mass on Sunday.

The facts of the case are interesting, and they well point out the effort that has been made to convert this almost exclusively Protestant area. In the Diocese of Nashville, which includes the entire state of Tennessee, an area of over 42,000 square miles, there are only eighty-nine priests (secular and regular) to minister to the needs of almost 36,000 Catholics, spread over this wide area. This plus the fact that they must continue the mission in order to extend the apostolate and make converts. Unlike other parts of the country, pastors in this diocese must be missionaries as well.

Yet the converts in this same diocese last year numbered over 400, or almost five for each priest; whereas in the Archdiocese of New York, where there are about 1,600 priests, the average was less than one for each priest. Facts are such cold things; still these are not cited for any other purpose than to show the work that is being done in this region, despite gigantic obstacles.

In the last few years, the number of the faithful has increased over ten per cent. Yet the work is still great. Much must be done to confine parish limits to a few miles instead of about 3,500 square miles. Many more years must be added to the mission in order to remedy a situation such as exists in the Diocese of Raleigh, North Carolina, where only sixty-eight of the ninety-nine churches have a resident priest; and where in that same State, fifty entire counties—not cities—have no Catholic church at all.

The need of priests is great, but even now the call for theological students is being answered, and at present there are between forty-five (in the Diocese of Nashville) to fourteen (in the Diocese of Savannah-Atlanta) being trained in each of the Southern Sees. In Mississippi there is a theological seminary for the training of Negro priests and much is expected from it.

The South is a large expanse of potential missionary work. Here, wherein a fifth of the population of the United States resides, only one-fortieth of the Catholic population is to be found.

Bounded roughly on the north by the large metropolitan Catholic centers of New York, Philadelphia and Chicago, and on the south by the old French established Catholicism of Louisiana, the middle is quite barren by comparison. I traveled from Asheville over the mountains to Knoxville, and between these two cities saw no church or mission, though there were two missions within fifteen miles of Asheville. It seems unbelievable that there is a section in the United States of the twentieth century as large as Ireland without a church.

But there are accomplishments well worth noting. The few priests, in trailers and otherwise, are bringing the Mass and the Sacraments to the most remote rural sections. Convents are being established. And schools of all sorts have been founded. In the Diocese of Nashville there are 113, four of which are for the Negro children alone. In the Diocese of Savannah-Atlanta there are more than eighteen, with several thousand students enrolled. There are an estimated 276,000 Catholics in the combined dioceses of Nashville, Natchez, Mobile, Raleigh, Richmond, St. Augustine and Savannah-Atlanta.

This is very small in comparison to the over a million and a half Catholics in the Archdiocese of Chicago. And these combined Sees include the States of Tennessee, Alabama, Mississippi, North Carolina, Virginia, West Virginia, and the western part of Florida, while the Chicago Archdiocese covers a little more than 8,000 square miles. But in spite of this, in 1940 the Diocese of Savannah-Atlanta had proportionately four times as many converts as did Chicago, the greatest Catholic center in the United States.

The work of the ardent, untiring missionaries has been rewarded. They need assistance, an abundance of it. The laity must follow in the steps of the group founded by Richard Reid, who since 1916 has made Georgia, at one time the most anti-Catholic State in the South, a place where he could say "there is not a single secular newspaper in Georgia to-day which might be regarded as hostile to Catholics." This bigotry and hatred which found its culmination in the Hoover-Smith presidential campaign of 1928 has been a great impediment. But certainly it can never be said that the Protestants of the South are apathetic and doubtful because of the lack of inspiration from the Catholics themselves. There are many whose work has so inspired the Pope that he has honored them individually.

Out in the West, in California, the missions of the early Friars stand as living memorials to the work which they began. Some day the missions of the Southland will vibrate with the strength of a strongly embedded Catholicism. Today Catholic Action has a source of immediate attention here in this beautiful land, in its hills and virgin fields. To the layman and clergy the apostolate calls. The hospitality of the South will remain as a symbol of God's choice country, where the invitation to "come see us again" will always offer the stimulus for an ever growing and increasingly enthusiastic apostolate.

WATCHMAN, WHAT OF THE NIGHT IN MISSIONS OF THE ORIENT?

FRANCIS X. CLARK

STATISTICS, it has been said, can be twisted to prove almost anything. But here are figures that lead to only one conclusion. They are the statistics for the Church in China. The only conclusion is this: in recent years the Catholic Church has been growing there with amazing rapidity.

One glance down the column suffices:

1850	330,000	Catholics
1900	720,000	"
1920	1,994,483	"
1940	3,262,678	"

In a word, from the heart of pagan China, with its pagodas and gods and ancestor traditions, over 2,500,000 people have become members of the Church within the last forty years!

Equally striking and inspiring are the figures for the clergy, both foreign and native.

1870....	301	foreign priests	243	Chinese priests
1900....	904	"	471	"
1920....	1,417	"	963	"
1940....	3,064	"	2,091	"

The number of foreign priests indicates the intensity of missionary work in our own era, especially within the last twenty years. The steadily increasing number of Chinese priests demonstrates graphically how serious is the Church in working toward the goal of all missionary activity, the development of a native clergy. For that in time renders assistance from abroad unnecessary, and places the Church in any given country in its perfect state, at once Catholic and indigenous.

Add to the above figures for China, 8,344 foreign Sisters working there in 1940, and 4,088 native Chinese Sisters who, attracted by the magnificent lives of nuns from Europe and America, imitated them by consecrating themselves, too, to Christ for the salvation of their countrymen.

Yet, surprising as these statistics may be, it must be understood that China is not alone in this growth. To a greater or lesser degree, a similar story could be told of missions in the Philippines, India and other countries of the Orient.

A new high level was reached for the whole Orient in 1937, when the International Eucharistic Congress was held in Manila, the first ever thus to be celebrated in mission lands. It was a recognition of the growing Church in the Orient; it was a challenge and a call to the teeming millions stretching from Manchuria in the North to the last outpost of India to the East. It is impossible to forget that last evening of the Eucharistic Congress, when about one million people, including

Catholic pilgrims from all over the world, gathered together near the shores of Manila Bay for the closing Solemn Benediction. From a million voices strong the official hymn and theme of the Congress rang out over the seas:

Venid, pueblos del Oriente,
Naciones todas, venid;
Y en abrazo de fe ardiente
A Dios Hostia benedicid.

(Come, peoples of the Orient,
All nations, come;
And in the embrace of ardent faith
Praise God in a Host.)

Then it seemed that perhaps the Orient, so long asleep in paganism, so long impervious to Christ and Christianity, might at last be opening its heavy heart to Divine grace. No one with historical perspective could even imagine the work done in a decade or two. Building the Church among those millions would in all probability take centuries. But the Church has never been afraid of centuries. If well begun is half done, the achievements of the last fifty years were the good beginning.

For it is important to realize that the vast modern missionary effort of the Church *has* been effective. This is a truth which must be brought home again and again to Catholics. Since the appeal from the missions seems always to be for more help, ordinary Catholics cannot be blamed when they conclude that this conversion of the Far East must be a fairly hopeless task, but a good work anyhow, and so worth giving to with a certain resignation to the inevitable. After all, they figure, the intention is good, and God will reward that, even if the effect will be nil.

But the effect has not been nil. The Church was growing all the time. If appeals from missionaries were constant, it was "the charity of Christ urging us." What missionary could rest content with twenty converts when 200,000 pagan prospects lived all around him? But that must not obscure the fact that those twenty were, and still are, real members of the Mystical Body, a tribute to the zeal of Catholics at home. It was just such groups of converts, gathered from various scattered missions, that swelled the total number at the end of each year.

The whole missionary program was seriously interrupted by World War I, but from 1920 the work advanced with more vigor than ever before. Just last October, only three months ago, a mis-

sionary priest wrote from Hong Kong: "The hostility to the Catholic Faith, and to all forms of 'Western Religion', which formerly kept many out of the Faith, is dying with great rapidity. Now the obstacles to the Grace of God are far fewer than ever before."

Scarcely one month after those lines had been written, Japan began in earnest what had long been suspected—the march for a "new order" in Asia.

What will happen if they install it? Will this present foundation of the Church, attained at the price of such sacrifice and labor, be scattered in ruins? No answer can be definitive, but there are two norms by which we can form judgments. One is the state of the Church in Japan itself. The other is Japan's treatment of the Church in those parts of China under her control during the last four years.

To relate the history of Catholicism in Japan would require an article in itself. But briefly we can say that there are two main periods. The first reached from 1549, when Saint Francis Xavier first reached Kagoshima, till about 1640. In the early years many were converted. It is estimated that by 1600 there were some 300,000 Christians. Then gradually, but all too swiftly, the Emperors changed all that. On a variety of pretexts, especially the fear that the foreign missionaries were only foreign emissaries in disguise, Japan began a persecution unique in the history of the Church that has known every variety. It was determined, unwavering, ruthless. Japan set out to exterminate the Church in her dominions, and never stopped till the job was done. Save for a few hidden Catholics, who held on secretly to some Catholic practices, the Church disappeared completely from Japan for the next 200 years.

The second period begins with the reopening of Japan to the rest of the world. Missionaries began to work again about 1855. In 1866 persecution broke out once more, to continue till 1873. In that year, faced with the criticism of civilized nations, Japan began a period of tolerance, officially proclaimed by the Constitution in 1889.

The slow growth of the Church from then to the present day may be roughly gauged from the fact that there are now only about 100,000 Catholics in a total population of some 70,000,000. Catholicism is officially recognized, but just as officially and officiously hemmed in and restrained. Catholic education, for example, is rendered practically powerless against the absolute control of state education. Further, that state system so poisons young minds from the very beginning against Christianity that rare indeed are the individuals who can shake off their prejudices in later life.

Precisely because of these obstacles on the road to embracing the Faith, the statement of several experienced missionaries can be understood: "Japanese are hard to convert. But once converted, they are fine Catholics." The heroic steadfastness of their martyrs during the age of persecution testifies eloquently to that. Only a year and a half ago,

I had the chance to spend some time at the little Catholic settlements around Nagasaki, where some 50,000, or about half the total Catholic population of Japan, dwell together. It was thrilling to see a church in that land of temples, a crucifix, an altar with the living Christ upon it.

But despite the beauty of this oasis, the facts remain: the total number of Catholics is insignificant, the influence of Christianity in state and civil life is exceedingly slight. With reason has it been said of the Japanese: "Excepting only the Turks, they are the hardest people in the world to convert."

Thus in general the attitude of Japan in Japan. In the conquered territories of China her treatment has not been so rigid. Although many Catholic schools and mission centers were bombed in general Japanese air raids, and missionaries usually underwent official inspection and supervision, there was ordinarily no formal persecution and fewer radical changes than one might have expected. In many, if not most, places the missionaries were allowed to stay. The work went on.

But here, of course, the Japanese were never completely in normal control. These were temporary governments, designed to insure order after military conquest, and pending further centralization at the close of the war. Ordinary prudence would demand that religious matters stand as before.

Besides, during those years the Japanese did not desire to stir up unnecessary trouble with the people and Governments of Europe and America. Hence, it is understandable how they would treat with civility and some consideration the various foreign missionary groups from Italy, Ireland, Germany, Austria, France, the United States. In all, there are some twenty-five different countries represented in China. So again, it was the part of prudence to maintain the *status quo* for a time.

But what if she should now fully conquer throughout the Orient? She could intern or expel every foreign missionary. In that event, it is very doubtful if the infant native churches, cut off at one blow from the man-power and financial support of the rest of the Catholic world, could carry on to expand by themselves. Or even granting the missionaries were allowed to stay on as before, would Japan's governmental regime, once fully established and functioning, limit and check religious freedom, keep Christianity from growing even as in Japan itself?

Viewed from the opposite angle, it is possible, though much less likely, that Japan might continue the liberty of action and education at present permitted in most missionary countries of the Orient. In that case, many Japanese colonists themselves, freed for the first time in their lives from the pagan atmosphere of the island of Japan and open to a more free and easy contact with Christian life in some parts of the conquered lands, might be won to the Faith.

To the sound of tanks and planes and marching troops, the future of Christianity in the Orient is at stake—and the answer is in the making.

NOT UNTIMELY

BY the time these lines are read, the battle staged at Washington by opposing factions in the General Federation of Women's Clubs will probably have ended in a polite, but frigid, truce. It began with a resolution which endorsed the policy of military cooperation with the Soviet Republics, but also reaffirmed the Federation's traditional condemnation of Communism, and its determination "to prevent the spread of this or any other form of un-American doctrine in this country, both in time of war and of peace." The first part of the resolution met no opposition, but the second was thought by many to be "untimely." "Why we would be perfectly furious," exclaimed one embattled delegate, "if at this time Russia adopted resolutions against democracy."

Probably Stalin long ago adopted a defense mechanism against condemnations, and now takes them in stride. But what is of present moment is not Stalin's tender feelings, but an understanding of what the Soviet type of Communism really means. Communism is the avowed enemy of belief in God, and in its operations it is perseveringly militant. It has not disavowed this character since Russia began to fight Germany, and there is every reason to assume that at the post-war conferences its representatives will represent atheism.

If Communism can persuade the world today that it is not a wolf but a lamb, its chances of success in spreading its doctrines, destructive of all Christian civilization, throughout a troubled post-war world, will become very favorable. But, as Barbara Ward observes in the *Sword of the Spirit*, "should Russian co-operation mean the playing down of Christianity, the exclusion of Christianity from the post-war peace conferences, then it is no exaggeration to say that Europe is lost," and, it must be added, the United States as well.

For these reasons, it would seem imperative, even as one of our chief war-aims, that we do not permit ourselves to be blinded to the true character of Soviet Communism. As in Great Britain, so in the United States, many of our newspapers and magazines, through a series of articles emphasizing the genial and kindly character of Stalin and his chief satellites, have aided a campaign which, if successful, will create the opinion that, after all, Communism is an enemy that we need not fear, now or hereafter. That effort neither strengthens national morale, nor will it further our war-aims, since it is based upon a lie. Of all times, in war time we can least afford to deceive ourselves.

To decide what degree of economic and military cooperation with the Soviet Republics is proper and necessary, is the task of our civil and military authorities. But the fact that the Soviet is fighting Germany, although not Japan, should not hide from the eyes of any American the objectives for which we have been asked to fight. Our ideal is freedom, while the ideal of Communism is the suppression of freedom, religious and political, and the abasing of man made in the likeness of God, to the status of slavery.

EDITOR

PEARL HARBOR

THE long and short of the Roberts report on the disaster at Pearl Harbor is that we had a grossly incompetent admiral and an equally incompetent general on guard at that post of first military importance. Possibly a court-martial might soften the shadows, and let us know why officers so palpably unfit were kept in the service. It would also add force to the demand of Senator Walsh, chairman of the Senate Committee on Naval Affairs, and of the corresponding Committee in the House, that all incompetents be sternly "weeded out." The rumors that appointments have been made, not so much for capability as for favoritism, do not strengthen the public's confidence.

It is reassuring, however, to learn that in response to a request by the House Naval Committee, the Secretary of the Navy has agreed to order an examination of all commissions issued to officers not actually engaged at sea. A similar examination conducted by the Secretary of War would seem to be a necessary part of the weeding-out process demanded by Senator Walsh.

During the first World War, swivel-chair officers rowelled their flat-topped desks savagely, and, far from the battle lines, drew down comfortable salaries and perquisites. Surely we should have learned some wisdom from the costly experiences of those days. Life in the ranks means sacrifice. It is not surprising that some weaker spirits should express preference for a comfortable place where their noses will not be assaulted by the smell of villainous saltpetre, or their ears offended by the thunder of vile guns. They are willing to get behind the man in the trenches, providing, however, that they are six thousand miles behind him.

Finally, the Roberts report will inevitably bring out the old question of a unified command for the air, navy and army forces. That, of course, is a highly technical question which only the expert can discuss, but as Representative Maas, of Minnesota, recently pointed out, Russia, the only country which has beaten back a German assault, has that type of control. But the least that we can demand is that the leaders of these forces abandon the aloofness which was displayed at Pearl Harbor for a policy of close cooperation.

THE CATAPULT

THAT peace proposal of John L. Lewis was an olive branch hurled from a catapult. It would be interesting, and perhaps useful too, could we know precisely what ultimate purpose lurked in the astute brain of Mr. Lewis, as he indited his now famous letter to the President of the American Federation of Labor. There was a time when the nostrils of Mr. Lewis, like those of the war-horse of Holy Writ, would dilate at the sound of the war-trumpet. Has he grown weary of battle? Is he now minded to take his slippered ease before his own fire-side for the remainder of his days?

These are questions for which no answers come. But if the whilom fiery leader seeks the quiet of repose, his letter may secure it for him, for it now appears that he has lost favor with the President of the C.I.O., and with many of his old associates.

The career of Mr. Lewis will be viewed with a certain regret by all who for those many years have fought to defend the rights of the wage-earner. This man did for unorganized labor what the A.F. of L. had abandoned as impossible, even if desirable. He organized it, and he carried his campaign successfully into industries from which earlier labor leaders had been beaten back by armed mobs. Yet from the beginning, he suffered from the defects of his great qualities. He was a leader, but at times it appeared that he did not know to what he was leading, or greatly cared to know, provided that he could organize followers. One of his greatest errors was his employment of Communist organizers, joined with his willingness to overlook their "sit-down strike" and other methods, provided, again, that they were good organizers.

A merger of the C.I.O. and the A.F. of L. does not seem practicable at the present moment. It is debatable that a merger is in itself desirable, either for the welfare of organized labor itself, or for the general welfare. These two major organizations can pursue their several programs in peace, while one serves as a stimulus and as a check on the other. "Bigness" either in a commercial corporation or in a labor organization is not necessarily evil, but it assuredly tends to necessitate the forging of exceedingly cumbersome legal chains.

POWER AND RESPONSIBILITY

THAT industrialist in Detroit who exclaimed that this war was not being fought for or against any labor union, "but in behalf of the Federal Union," said something worth remembering in these troubled days. The occasion was a meeting called by Ernest Kanzler, which brought nearly eight hundred manufacturers of automobiles and of tools together in conference. These officials are ready and anxious to undertake the work assigned them by the Government, and they have the skills and the resources to do it well. But they see no use in having more than one war at a time on their hands. Since the one task before them was to supply the Government with munitions, remarked one manufacturer, he felt that the time had come "to adjourn business as usual, strikes as usual, and politics as usual."

Similar sentiments were expressed on the same day at the convention of the New York State Bar Association. Mr. Justice Jackson, of the Supreme Court of the United States, reminded his audience that "the laws and legal institutions which we all serve are already beginning to feel the impact of war," but it was the clear sense of the meeting that a guard against evil effects which might result from the impact, and would tend to become permanent, must be found. In the opinion of Dean Andrews, of the Syracuse Law School, this guard was to be sought in an awakening appreciation by our people of the spiritual values which guided the founders of the Republic. "Mere technical progress in material things is no progress at all," said the Dean. What will be imperatively needed during and after this war, "is a great spiritual advance, if we are to stem the strong tide of materialism, which is leading us toward still greater destruction of life in subsequent wars, and destruction of the things of the spirit."

The impact to which Mr. Justice Jackson referred has already been felt in many departments of our economic and industrial life. As the struggle proceeds, its effects will become more obvious, and may bring us to a point where we must seriously consider whether what is best in the American way of life can be preserved for the generations on whom will fall, for the next half-century and more, the work of rebuilding what years of war have destroyed.

Perhaps too pessimistic in their outlook, some commentators are even now envisioning a type of communistic government in this country, with property rights abolished, and other natural and constitutional rights so hampered in their exercise as to become titular rather than real. It cannot be stressed too strongly that there are forces at work in this country which would welcome that form of government, and are striving to bring it about by efforts which undermine, to paraphrase Washington, what they as yet do not dare to attack openly.

In time of war, unusual powers are exercised by the Government, and all Governments, our own included, are not only loath to relinquish a power

once assumed, but, as Jefferson wrote, try to retain and extend it, after the emergency has passed. It was with reason, then, that Mr. John G. Jackson, President of the New York State Bar Association, protested that, even in time of war, "no grant of power should exceed the necessity," that "proposals for defense should not be used as a means to create permanent powers foreign to our form of government," and that "there shall not be attached to defense projects so-called social or business reforms that are unrelated to the requirements of the present emergency."

Admittedly, it will often be found difficult to draw a definite line between a power which is sufficient, and a power that is excessive, between a proposal for national defense which requires, at least for the time, a social or economic change, and one which does not. The difficulty becomes acute in a time of emergency, but however great it may be, the principle stated by Mr. Jackson must be kept steadily in mind. For there will always be extremists and ideologists to urge "business as usual, strikes as usual, and politics as usual," and these may often contrive to assume the guise of angels of enlightenment. If the deceit cannot be detected, we shall soon have a mass of edicts and decrees, multiplied by bureaus and agencies beyond all reason. These will obstruct the progress of the national defense program, and weaken our ability to hold to a desirable form of government in the days which follow what may well be a protracted emergency.

Liberties are circumscribed, rights are relinquished and conveniences forgotten in time of war, to the end that the Government may more effectively provide for the common welfare. More than ever, then, are governments obliged to respect the sacrifices made by the people, and to avoid every act which might tend to place permanent restrictions upon their rightful freedom. The duty that is sacred in time of peace becomes doubly sacred when citizens are called upon to risk their property and their lives in defense of their country. When Jefferson wrote that the best-governed people are the least-governed people, he did not set the stamp of his critical approval upon weak government or upon anarchy. What he desired was a government wise enough to know its limitations, and strong enough to remain within them. "The limits must be determined by the nature of the occasion which calls for the law's interference," wrote Leo XIII, in his Labor Encyclical, "the principle being that the law must not undertake more, nor proceed further, than is required for the remedy of the evil, or the removal of the mischief."

Whether too much government is more deleterious in its social effects than too little, may be debatable. But the prevailing tendency is to expect more from government than government can give, while remaining faithful to its prime objective, the general welfare. That tendency needs the wholesome corrective found in the reflection that governments formed among men while unquestionably supreme in their sphere, are neither omniscient nor omnipotent.

BEGIN AT HOME

FOR nineteen hundred years, the word of God has been preached to the children of men. In every age witness has been borne to the truth by the martyrs and confessors, and at the prayer of His servants Almighty God has frequently deigned to confirm its truth visibly by miracles. Yet the saying of Our Blessed Lord, recorded in the Gospel for tomorrow (Saint Luke, viii, 4-15) "that seeing, they may not see, and hearing, they may not understand," is especially true of the world today. For all the world is at war, and the ultimate cause of all wars is wilful deafness and blindness to the teachings of Jesus Christ.

It is true that this deafness and blindness have been found in every age, even in countries in which the Gospel was zealously preached, and as we ponder the words of the parable of the sower, we can see the reason. God is always willing to give us His grace, and He is even prodigal in bestowing it, but this field which is our soul is not always ready to receive it. It is like a road that has been trampled into stony hardness, or it is thin soil, or thistles and thorns have been allowed to spring up in it.

Lazy and stupid farmers that we are, we have not taken pains to care for the field which God has entrusted to us. Long ago we should have fenced it in to keep trespassers from trampling it down, we should have weeded it carefully to prevent the growth of tares, we should have nurtured the soil, if it was thin. But we did none of those things, and if at the end of the harvest season we go to God, bearing no sheaves, our wilful and inexcusable negligence will be punished. We had eyes to see, and ears to hear, but we deliberately stopped our ears, when God warned us, and when the admonition came in a visible manner, we closed our eyes.

To compare the morality of one age with another is always difficult, and our conclusions may be very misleading. Yet it does not seem incorrect to say that this generation has inherited a philosophy devised by men who taught that, in the conduct of public affairs, no heed need be paid to the law of God. In this disregard of the law which bids us love all men, and of the Commandments against lying and stealing, we find the cause of the wars that have scourged our age.

If we ask what we can do to oppose this godless philosophy, or at least to lessen its terrible effects upon the world, the answer is that all of us can do something. "I know a good way to reform the world," said Pius X, of holy memory. "Let every man begin with himself." War in itself is not evil, but the deeds that bring about war are evil. How can there be international good will, when men do not bear good will to one another, or international peace, when we are not at peace with our neighbors?

Let us begin with ourselves. We can establish peace in our homes, and peace with all our associates by a more earnest observance of the law of love of God above all, and of our neighbor as ourselves.

LITERATURE AND ARTS

MODERN AUTHORS CAN BE GENTLEMEN

HAROLD C. GARDINER

STYLE is to writing what graciousness is to deportment. One can, after all, get along in life with few major altercations, and even with a tolerable amount of pleasant and amicable relationships, without shedding around himself that rare and winy bouquet of manners that we call graciousness, consideration of others. And one may write, too, in phrases that are intelligible, even forceful and emotion-charged, without writing a single sentence that has about it that lovely and inevitable felicity that we call style.

As graciousness in deportment is not a superfluity, a sort of vestigial organ, but rather the fine fructification and flower of politeness, so this mysterious thing called style is not something that overlards the expression. It is the fine glow on the countenance of words, suffusing them in the same way that a fine soul lights up a beautiful face and quickens it to lovelier life.

Not only is style like to graciousness, but it depends to some extent, I think, on that quality, if not in the individual author's life, then at least in the social atmosphere of the age. Now, Jeremiaid groanings are distasteful to all of us, but is it not true that graciousness is little thought of in these our days, save as a quaint and stuffy relic of a somewhat saccharine past? How often do you hear a man praised nowadays as being a "gentleman"? That rather carries to our cynical ears the implication of "stuffed shirt"; instead, we lavish our meed of praise in terms like "a great guy," or admit that "he's tops." And as for referring to a feminine friend as a "gentlewoman". . . .!

Modern life has indubitably gained much in transition, but it has lost much, too—and a great and greatly to be lamented part of that much is graciousness.

As we regret this, so I think that we have also, and as a consequence, to wring our hands over the decline of style in very much modern writing. This observation has been made before, of course. It was made, for example, at a meeting of the English Association held in London last July. The President, Viscount Samuel, lamented the parlous state of modern poetry, attributing its anemia to one factor, indifference to literary style, which has led the poets "into a habit of intellectual contortion" and "contracted the appeal of poetry from the mind and

heart to the languid interest of a sophisticated clique."

Recently, there appeared a most instructive criticism of Hemingway on this score of style. Marcus Goodrich, the author of *Delilah*, experimented for months in translating Conrad into the Hemingway rhythm and vocabulary, and came to the conclusion:

When writers limit themselves to the vocabulary of sixth graders, they abandon one of the greatest instruments of their profession. You can't write treatises for tough sophomores and hope to have your work endure. The sophomores will learn how to read, and despise you.

Here is an example of what he means. The original from which Hemingway took his title, *For Whom the Bell Tolls*, runs, in the stately sermon by John Donne:

No man is an Iland, intire of itself; every man is a peece of the Continent, a part of the maine: if a clod be washed away by the Sea, Europe is the lesse, as well as if a promontorie were, as well as if a Manor of thy friends or of thine were; any man's death diminishes me, because I am involved in Mankinde; therefore never send to know for whom the bell tolls; it tolls for thee.

Translated into Hemingway's manner, it might go thus, says Mr. Goodrich:

Listen, what is important to you is important to me. We're all mixed up together and if you die, that's a bad break for me. Same if I die. You die a little when I die; I die a little when you die. So don't send around to the church to find out who's dead. Part of you is dead.

This simplification of expression, this avoiding all complexities of language and hewing it down to the bare bones of thought, is concomitant with and affected by the simplification of social intercourse, which is bringing about the decline in graciousness. For graciousness does imply complexity: it entails allowances and compromises to be made, it demands consideration for others, it means charity, and that queen of virtues, though simple in essence, is infinitely detailed and complex in application.

But as social intercourse reduces more and more into a simple man to man and man to woman brusk straightforwardness, and loses more and more a gentleman to gentleman and gentleman to lady relationship, the language that expresses that civilization is going to degenerate, too.

This is more or less the point made in a pene-

trating study of Hemingway which appeared in the defunct *American Review* (Summer issue, 1934). Wyndham Lewis, the author, concluded that Hemingway "is inclined to gravitate stylistically toward the national underdog dialect. . . . Take up any book of his," he continues, and

you will find stuff that is, considered in isolation, valueless as writing. It is not written: it is lifted out of nature and very artfully and adroitly tumbled out upon the page: it is the *brut* material of everyday proletarian speech and feeling. The *matière* is cheap and coarse: but not because it is proletarian speech merely, but because it is *the prose of reality*—the prose of the street-car or of the provincial newspaper or of the five-and-ten-cent store.

It is not writing. . . . The cumulative effect is impressive, as *the events themselves* would be. . . . But if you say *anyone could write it*, you are mistaken.

Hemingway and his school, then, *do* have a style that is unique. That must be admitted, but the admission that this style is vastly popular today is at once a confession, for, as Mr. Lewis concludes: "If we take this to be the typical art of a civilization, then we are by the same token saying something very definite about that civilization."

Urbanity, then, would seem to be flickering out in much modern writing precisely because it is a vanishing quality in much modern life, and as it shows its decline in life by ever-increasing social simplifications, by the constant shrugging off of many of the complex social niceties of a generation ago, so it betrays its degeneration in writing by excessive simplifications in expression.

Hemingway can write, for example, a sentence like this, in his *The Snows of Kilimanjaro*:

No, that's not snow. It's too cloudy for snow. And the Secretary repeating to the other girls, No, you see. It's not snow, and them all saying, It's not snow we were mistaken. But it was snow all right and he sent them out into it.

This is simple and direct and so performs one of the great duties of style, to express thought clearly. But page after page of it inevitably leads one to echo Mr. Goodrich's bewilderment:

Why, when the subtle language of civilization is at our hand, should we limit ourselves, particularly when writing a complex psychological novel, to the language of some not too bright primitives who never heard of the subtleties we are talking about?

This connection, tenuous but, I think, very real between graciousness of life and excellence in style can be further illuminated if we remark that most of the recent novels really distinguished for their style did not deal with the contemporary American scene; they treated other cultures than our own (Nina Federova's *The Family*, Kate O'Brien's *Land of Spices*), or our culture of other generations (Willa Cather's *Sapphira and the Slave Girl*). And it may be pertinent to add that many of the best contemporary stylists are women, whom we expect to mirror forth longest and most clearly true graciousness in life.

Is the conclusion, then, to be that no one can write a contemporary American novel in a style that is subtle and gracious and urbane? Well, if graciousness of life were absolutely extinct among us, it would be. But fortunately there are still thousands of Americans for whom these values have a meaning; those for whom their meaning is deepest

and finest are our American Catholics. Because, you see, our Faith is instinct with graciousness, because it is born of and lives in the Grace of God, His graciousness toward us.

From that great initial Grace spring our obligations of graciousness toward one another, so that a strong and virile Faith inevitably means that one is thoughtful and considerate of others, is kindly and urbane and gracious—in a word, is charitable. It is from such a group of Americans, I am convinced, that we can hope for the renascence of a more civilized style. Hope? No, we can actually see it budding; some of the finest poetry of today is coming from our cloisters, one of the most distinguished magazines of verse is *Spirit*, the organ of the Catholic Poetry Society.

How lamentable, then, are the attempts of Catholic writers to imitate the adolescent simplicity of a Hemingway. His style springs from a culture that just is not ours. When we think that we are writing a Catholic novel, simply because we teach Catholic dogma in tough language (a recent example of this is *We Who Died Last Night*, by Quentin Morrow Philip) it shows that we have been betrayed by a superficially "realistic" attitude into throwing overboard the deepest realism of all, the realism of Christian civilization, which demands a certain amount of subtlety and complexity, in language as well as in life, to be gracious.

Do you recall Belloc's lovely poem, *Courtesy*? It says much better all that I have been trying to say:

Of courtesy, it is much less
Than courage of heart or holiness,
Yet in my walks it seems to me
That the Grace of God is in courtesy.

On monks I did in Storrington fall,
They took me straight into their hall;
I saw three pictures on a wall,
And courtesy was in them all.

The first, Annunciation;
The second, the Visitation;
The third the Consolation,
Of God that was Our Lady's Son.

The first was of Saint Gabriel;
On wings a-flame from Heaven he fell;
And as he bent upon one knee
He shone with heavenly courtesy.

Our Lady out of Nazareth rode—
It was her month of heavy load;
Yet was her face both great and kind,
For courtesy was in her mind.

The third it was our little Lord,
Whom all the Kings in arms adored;
He was so small you could not see
His large intent of courtesy.

Our Lord, that was Our Lady's Son,
Go bless you, people, one by one;
My rhyme is written, my work is done.

When courtesy (graciousness) becomes again popular in life, we will in all likelihood have popular writers who will address us in the language, not of ill-mannered adolescents, but of gentlemen speaking to gentlemen.

TESTAMENT FOR LOVE

1.

I do not care what cavil of the hour
Attacks the altar of the heart of man,
Or blows a grimy wind through love's green bower
That sweetens life throughout this mortal span.
The high priests of the crowbar and the hammer
Would smash love's image that love's artist made,
And eloquent with troglodytic stammer,
Attack the shrine where centuries have prayed.
I do not care . . . I hear the far hooves thunder;
I see the glint of swords without a stain:
The altar of man's heart shall not go under,
Nor shall iconoclasts for ever reign;
For, those who made true love their jest and plunder
Shall by the chivalry of love be slain.

2.

The geese that cackled at the stealthy Goth
And roused great Rome to close her honor's breach,
Are cousin-germane to the tongues that preach
Love's posturing despair and shabby sloth.
They would make love the still light-blinded moth
That sinks in every flame, and thus impeach
What Christ has placed in every lover's reach:
A heart impervious to Astharoth.
Thus, by their gabble love is roused to wield
A valedictory sword against the foe,
And drive disordered from his shining field
The hordes that waste all lands through which they go,
And smite into the everlasting dust
Barbarity's high hope and captain, lust.

3.

Once more is liberty entailed by Hell,
And freedom made the strumpet of a whim,
And love, whose countenance the heart knows well,
Disguised with masks ironic, vile, or grim.
The impulse of a gland usurps the vow,
That hearts may be unshackled as a leaf
Torn from the harbor of its native bough
To find in death its fixture and relief.
O love is free—but only free to choose.
Thereafter liberty assumes the right,
The honor, and the glory to refuse
Freedom that's bondage to a restless blight:
Love's liberty becomes alone the due
Of them who swear forever to be true.

WILLIAM J. METER

EXSPECTANS EXSPECTAVI

(for a priest's Golden Jubilee)

Nearing the golden year, be said what is so:
Stiffening with age the tree: strong to the storm;
Torn by the sea the rock: curven to harmony;
Tumbled the earth: Spirit-ploughed.

Split the stout timber: for prop of mighty House;
Worn deep the marble: stair to the Temple;
Hammered the bronze: door wrought outswinging.

Molten the steel: shaping the arch of will;
Shadowed the eye: crystal the vision;
Twisted to pain of the years: cable of sympathy.

Ashen the incense: burnt at the Throne;
Drooping the sheaf of grain: white flour to be;
Crushed in the press the grape: Christ come to me.

LEWIS DELMAGE

UNSUNG

If I could sing
Of what lies hidden in the depth
Of all my thoughts, if I could sing;
The trees would hush their breathing leaves
And all the birds would cease to ring
The bell-domed sky with dappled wing;
The brook would linger in its cage
Of reeds and sunbeam striped air,
And arrow-eared upon the moss
The deer would listen as they stood
Forgetting fear.

But now it lies all lonely sad
Unsung and hidden close away—
A drop of water in the dark
That only needs the sun to shine;
A little crimson drop of wine
That holds its fragrance from my lips.
So deep it lies, so shy it is,
So beautiful, I dare not think it mine.

FRANCIS FRISKE

DEATH WATCH

I must stop the clock, beloved,
The despot is undone,
The tyrant has been vanquished
That ruled the very sun.

The jealous hands that measured
Each night and every day,
That lagged through every sorrow,
And sped the joys away.

I lit a single taper,
Its pale light seems to mock,
With still and steadfast gleaming,
The busy, fatuous clock.

In this abyss of silence
About your somber pall,
Like foolish, child-flung pebbles
The worrying tock-ticks fall.

I must stop the clock, beloved,
The voice of time shall cease,
So trivial, so futile,
Beside your splendid peace.

GERTRUDE HAHN

SONG

Between a brother and his brother,
Between a father and his son,
Between a love born and its mother,
Between the lovers merged as one,
The deep, the deep abyss may open,
Sudden, quiet, final, vast,
The hour in which the soul discovers
The soul must go alone at last.

TOM BOGGS



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BOOKS

ALL'S ROSY IN RUSSIA

MISSION TO MOSCOW. By Joseph F. Davies. Simon
and Shuster. \$3

OBSERVED recently Representative Martin Dies, of Texas: "There are those who feel that it has become indelicate even to speak of the Communist fifth column." In harmony with this sentiment, it appears indelicate to offer anything but the most enthusiastic endorsement to the volume of letters, diary notes and personal reminiscences that tell of Ambassador Davies' experiences in Moscow from 1936 to 1939. The excerpts are admirably selected and arranged; not too long or too short. The tone is intimate and homey; you are admitted at once into Mr. Davies' own family circle. From beginning to end an atmosphere of mellow optimism prevails, of pleasant things anticipated and pleasant things found. One of the pleasantest of all was the radiant personality of Mr. Stalin, to whom, as Mr. Davies remarks, even a dog would sidle up in confidence.

Along with optimism we find profound sympathy for wounded Soviet feelings. Neville Chamberlain's policy at Munich, says the author, so "disgusted the Soviets," that it threw Italy and Poland into the arms of Hitler. The Soviet regime was "utterly disheartened" by the appeasers. In June, 1939, Stalin found England and France "ever inciting Germany to attack the Soviets." All of which proves the ancient truth that love is blind. It seems to have completely bandaged Mr. Davies' eyes to the sharp rebuff Stalin gave to the French Government when, shortly before Munich, he declared that it would be two years before the Soviet army would be sufficiently "bolshhevized" to fight for Czechoslovakia or for anything else.

In the kindness of his heart, Mr. Davies appears to accept, practically in its entirety, the official Soviet version of the blood purges of 1934 and 1937, when even the purgers had themselves to be purged, in order to attribute the "mistakes" to the "enemies of the people" (New York Times, August 25, 1937). Why not stop thinking about it, adhere to the official fifth-columnist explanation, forget the endless denunciations uttered at the time of "bureaucracy" and "cluttering up," and appreciate the peaceful prospect that prevailed when Harold Denny wrote in September, 1937: "With every one who has ever opposed Stalin dead, exiled or imprisoned, the elections can be held in perfect safety."

Why should we blame Mr. Davies for not resurrecting embarrassing scenes when men dead two years were made to testify? After all, Mr. Davies went to Moscow to do a job, to secure trade and help, he did so, and came home. He was polite to the fiction that exists in Moscow as to the real distinction between Government and international revolution, the same fiction that is never disturbed in this country. He has written a courteous book and will be believed for a time. When that time is up, he will be forgotten.

JOHN LAFARGE

BRILLIANT MARCH TO CHAOS

A GENERATION OF MATERIALISM. By Carlton J. H. Hayes. Harper and Bros. \$3.75

APPARENTLY the boycott is about over. Heretofore, anyone who dared to look at the nineteenth century in the light of Christian traditions found himself ignored and his book classed as apologetics. Even after World War I, to question the beneficence of our machine civilization, its mechanistic science and agnostic education, its pragmatic philosophy and selfish economics, betrayed

an obscurantist mind. The idea of progress ruled the intellectual world with an iron hand; and the idea of progress meant Liberalism (upper case, please!) and Darwinism, dynamos and steam engines, divorce and contraception.

On the surface, as Dr. Hayes points out, the period from 1871 to 1900 seems, indeed, a brilliant episode in the march of Western Civilization toward democracy, social progress and the final triumphant conquest of physical nature. In reality, these three decades were more truly "a fertile seed-time for the present and quite different harvest of personal dictatorship, social degradation and mechanized destruction." The author can well say that "this volume, as it is, I could hardly have written before now."

In 340 packed pages of text, Dr. Hayes has made the last three decades of the nineteenth century live again. Here is Bismarck and power politics criss-crossing Europe with a tangled skein of secret and underhanded treaties. Here is Liberalism with its individualism and selfishness promoting the common good, with its paeans for peace and profits on war loans, with its smug, dogmatic trust in technology and the machine, in natural science and secularized education, its ill-disguised hatred for the religion that made Europe. Here are Darwin and Haeckel and August Comte, and the whole tribe of psychologists, anthropologists, archeologists and social scientists who found man a child of God and left him an animated atom with possibilities of perfection through the methods of the stud farm.

A very interesting chapter traces the rise of the masses. In this literate age, we are apt to forget that seventy-five years ago one-half the population of France and Belgium and three-fourths in Italy and Spain could neither read nor write. Surely it is not the least of the tragedies of this period that the masses achieved a literacy of sorts in secularized schools where everything was taught except knowledge of God.

This period saw also the full growth of Nationalism which increased the tension in Europe and led to a disgusting scramble for possessions in the rest of the world. When it became fused with Darwinism—"second-rate nations must decline and eventually die"—it exploded, to the consternation of Liberals everywhere, on an August day in 1914. And now it has begotten Hitler!

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THE SOCIAL LIFE OF PRIMITIVE MAN. By S. A. Sieber, S.V.D. and F. H. Mueller, Dr. rer. pol. B. Herder Book Co. \$3.50

THIS study is intended as an introduction to sociology and economics. With this in view, the authors have selected the social and economic aspects of the culture historical theory, as embodied in the large German work of Fathers W. Schmidt and W. Koppers entitled *Völker und Kulturen*. The present work is, however, not a mere translation. It represents an attempt to correlate the ethnological culture circles of the Anthropos School with similar groupings, which were proposed by Prof. Oswald Menghin on the basis of archeological material. The original German work was published in 1924 and was in need of revision. This the authors have endeavored to do, to harmonize the older material with more recent data and theory. Where this rapprochement could not be effected without compromise to the culture historical

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theory, Father Sieber prefers to side with Father Schmidt.

A most welcome feature of the book—and incidentally one that enjoys the full concurrence of Menghin—is the attitude assumed toward the definitiveness of the culture circles themselves. If we understand Father Sieber correctly, he disclaims finality for them; nor does he postulate an equal validity for each one. The culture circles are offered as "methodological tools," which require further confirmation before they can be accepted, in the form proposed by this school, as established facts.

This frank admission will doubtless disarm many critics but it should equally serve as a warning to the uncritical not to accept them as if they were all established facts. It is pertinent to add that very many professional ethnologists regard the schematization of world culture, as elaborated by the culture historical school, as premature. Indeed some even challenge the possibility of a simple categorization in the present state of our knowledge.

This reluctance to subscribe to such a schematization does not imply a denial of the existence, in some qualified form, of all the culture circles proposed; nor does the rejection extend to every part of the schematization. The validity of Father Schmidt's contention that at a very primitive level of culture exalted notions of monotheism and monogamy can obtain is winning more and more acceptance. Lowie credits Father Schmidt with the discovery of the importance of the pastoralist economy and the great merit of having clarified the origins of the higher civilizations.

These and other points of agreement and contact between the culture historical school and other ethnologists must be cited, but the fact remains—and it must not be glossed over by uncritical enthusiasts—that the culture historical program is a provisional schematization, in its present form, and it must be checked and controlled by other methodological tools and always in the light of existing facts. H. J. BIHLER, S.J.

THE SECRET SON. By Sheila Kaye-Smith. Harper and Bros. \$2.50

THREE threads of this novel all weave into a pattern, not too clearly marked, but discernable, of the breakdown of social and individual values. This is perhaps the reason why one puts the book down with somewhat a sense of frustration; the tale does not seem to get anywhere.

Against a background of muddled English agricultural policy (before the war), which zoned choice farming land to bear the hideous burden of stuccoed villas, we follow the conflict between Sir Charles Wakeham and old Rumbeam. The former represents the declining culture of a passing generation and the latter, an encroaching and grubby industrialism. Their battle over the urbanization of some of Sir Charles' farm lands is complicated by Nan's (Sir Charles' granddaughter) falling in love, partly in earnest, partly because he is a prospective movie star, with Tiger Rumbeam, the second and legitimate son of the miserly contractor.

A secondary plot concerns Ellis Hurland and Fred Malkinson. Married, divorced, remarried apart, they meet infrequently at Sir Charles' home, simply to remain friends and keep contact. So they thought, but they find that they cannot work it out on that plane. They still have a sense of being part of one another; they decide to divorce again and resume their married life together—but that won't work, either. Ellis leaves her second husband, cannot get back the first, and takes up social work. Fred continues on with number two and his two children. The episode is a penetrating study of the corroding effects of divorce.

Throughout the story looms the figure of John Scratage, old Rumbeam's natural son, who is so ashamed of his father that he refuses to be legitimized, though it would mean his becoming the heir. This so enrages the old man that he dies of a stroke, leaving John master of the grimy business, Tiger the wealthy heir and rising star and Sir Charles still in possession of his lands.

The characterization is masterly and shrewd and the Sussex dialect well handled. There is little of the Catholic note that we have become accustomed to in Miss Kaye-Smith's other works. It is eminently entertaining but somewhat unsatisfying. But after all, it deals with a very unsatisfying state of affairs. **HAROLD C. GARDINER**

NORTHBRIDGE RECTORY. By *Angela Thirkell*. Alfred A. Knopf. \$2.50

IN this story we follow the daily happenings in an English village during the present war. The Anglican rectory is the center around which most of the action revolves. The group of officers quartered there sprinkles a little masculine salt on the heavy fare of feminine activity and prattle that make up most of the book.

A very tenuous plot features Miss Pemberton, an oldish and ugly lady of literary attainments who, to the mild scandal of the neighbors, harbors in her home an equally literary and unattractive gentleman and finds satisfaction in caring for him and bossing him. But Mrs. Villars, the rector's wife, gets more space in the story as in a matter-of-fact way she joins in the defense enterprises and dodges the attentions of one of the officers who plagues her with his constant assurance that she is undertaking too much and must be tired. Most of the women abound in small talk, as does the author herself, but the palm for loquacity goes to Mrs. Spender, wife of an officer, who pays two visits to the village and wears out all listeners with her vehement and ceaseless gabble.

There is no trace of that deepening of the spiritual sense which we have been told is one of the effects of the war in England. Neither the rector nor his neighbor, Father Fewling, who in High Anglican style adopts some Catholic practices, manifests any lofty spirituality.

WILLIAM A. DOWD

THY PEOPLE, MY PEOPLE. By *E. J. Edwards, S.V.D.* Bruce Publishing Co. \$2

THIS interesting account of an American priest (born in the Bronx) in a missionary country becomes increasingly timely because it deals with the Philippine Islands, in particular with the Southern (Vidayan) Islands. Father Edwards' first three years, however, were spent in Vigan on the northwest tip of the Island of Luzon. He was a teacher who found time somehow to do missionary work. In a pleasant but realistic manner he tells us the whole story of such a life, not omitting its discouraging elements. Like his brethren among foreign missionaries, Father Edwards never loses hope. Another such book from his pen is an obvious need.

DANIEL M. O'CONNELL, S.J.

SOCIETY AND MEDICAL PROGRESS. By *Bernhard J. Stern*. Princeton University Press. \$3

THIS book about medicine is written by one who is not a doctor. It is to be feared also that he is not much of a biologist, for he seems to confound vitalism with supernaturalism. In brief, the author stresses the obvious fact that as social conditions in various communities improved with the passage of time, medicine usually kept pace with their progress. It has often been stated in anti-Catholic literature that the Church retarded the advance of medical knowledge in the Middle Ages by forbidding dissection. What was actually forbidden was grave-robbing and post-mortem examinations without the permission of relatives of the deceased. Both of these practices are abhorred in all civilized countries today.

However, facts do not enlighten prejudice, as is indicated by quotations from an English writer in 1921 to the effect that Christian shrines established dream oracles after the closing of Asclepia; and that the chief differences between the cures at Christian shrines and those of Aesculapius is that the saints are represented as being indignant at any suggestion that their cures are not miraculous throughout. These and similar defects, which would require a study of the fundamentals of Christianity to remove, mar a book which otherwise is interesting and instructive.

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THEATRE

JASON. Three intensely disagreeable characters are at present stalking the stage of the Hudson Theatre. They are the three leading characters in Samson Raphaelson's new play, *Jason*, produced by George Abbott. In fairness one must add that they exist in real life as well as in the theatre, that most of us have briefly known some or all of them, and that their goings on at the Hudson offer an evening of interesting entertainment.

Part of this entertainment, to be sure, lies in the abortive efforts of spectators to trace the source of some of Mr. Raphaelson's ideas. How many dramatic critics does he know, for example, who live in the princely luxury of Jason Otis, his critic in the play? Our New York press critics are a brilliant lot. They earn good salaries and they live comfortably. But they live in bitter poverty compared with the stately surroundings of Jason. Also, as one-time editor of *Harper's Bazaar*, I can testify that the clothes Jason's wife wears would cost most New York critics their yearly salaries. That woman seems to change her costume every time she leaves a room! But these are trivial points the experienced playgoer notes in passing. When Mr. Raphaelson gets down to character-building he does work of recognizable accuracy.

I, myself, have known one playwright such as Nicholas Conte shows us. I can testify that there are writers (mercifully few) with whom no normal man or woman can endure acquaintance very long. Mr. Raphaelson and his actor, Conte, offer us one of these. Having once known that particular type for a few days, I admit the almost incredible truth of Mr. Raphaelson's portrait.

Here is a playwright who is one hundred per cent egotist. He shows us not one redeeming quality. He hasn't one. Even his gift of genius is, as he sees it, merely an expression of his god-like self. As Jason's guest he persuades Jason's wife to elope with him. He tells her to "meet him on the corner and bring twenty-five dollars or more with her!" He admits that their affair may not last long. He adds: "Perhaps only a week or two; who can tell?" He is impossible, incredible! But there are things exactly like him crawling on this earth.

Mr. Raphaelson is right about that, though he also puts his Jason (played by Alexander Knox) on a pedestal where the critic lives remotely, his nostrils quivering with disdain for others and his chin held high. There are few, if any, like him. However, he is entirely fooled by his wife. Born in Southern slums, she has represented herself to him as a product of culture and luxury. He has not quite lost her to the playwright. With her coat and hat in her hand ready to depart, she hears her gifted husband dictating his review of the playwright's first play. She is so carried away by his critical mastery of words that she drops her coat, her hat and her elopement project and goes lingeringly upstairs. In her place I'd have dropped the memory of that review as well.

Let me restrain these wilful thoughts. What I most desire in this particular hour is to be fair to the good points in *Jason*. The playwright is good, because he is so mercilessly and recognizably shown as so bad. Mr. Knox as the critic is good in spots, where the author gives him an opportunity. He is not good in those spots from which he dictates play reviews. Helen Walker as the wife is a promising young actress who will be better when she has shaken down into her part. Several others—notably Tom Tully and E. G. Marshall—make minor characters welcomely diverting in the second act. There is also Miss Ellen Hall, a secretary, who was evidently expected to listen with a lighted face when she took Mr. Knox's dictation. She doesn't do it. No secretary could.

And let's forget *All in Favor*, which gave us five performances at Harry Miller's Theatre. My ears ache yet.

ELIZABETH JORDAN

FILMS

JOAN OF PARIS. Hollywood is ever alert to the picturesque value of extravagant analogy, and it is not surprising that the heroine who dies for her country in this film is an implied Joan of Arc. The most charitable thing that can be said of the faint comparison is that it is patriotically and reverently intended, even though the beermaid of this tale is hardly a reasonable facsimile of a Saint. Robert Stevenson's direction is the chief credit of the production, making a frequently taut and suspenseful film out of a propagandist picture type which is becoming a drug on the market. A French aviator attempts to spirit himself and four RAF pilots out of occupied Paris. With the aid of a friendly priest, his companions are safely hidden, but the Frenchman is followed into a cafe by an agent of the Gestapo. A barmaid comes to his rescue, concealing him in her room, and eventually she faces a firing squad for her part in the fliers' escape. Michele Morgan and Paul Henreid are excellent as the patriots and Thomas Mitchell is an understanding priest. May Robson is briefly effective. The religious atmosphere of the film may be no more than a dramatic device but it adds emotional depth to a melodrama with sustained interest for adults. (RKO)

SON OF FURY. There is a suggestion of Stevenson, Dickens, Dumas and every other romantic story-teller in this adventure yarn about a young man sold into servitude by a cruel uncle who has seized his inheritance, and who returns from a tropic isle with a fortune in pearls to confound the rascally relative. It was John Cromwell's task to hide the ancient lineage of his plot, and he manages to call upon enough stock responses to satisfy the average adult. Some capital is made of the unconventional marriage customs of the South Atlantic isle, and when the hero leaves for England with his pearls, he evidently intends to forget his native bride and marry a waiting fiancée. However, when he finds her faithless, his extraordinarily chivalrous nature sends him back to the island. This easy attitude toward the native marriage is perhaps an authentic reflection of both the tropic isle and Hollywood, but plot convenience brings the tale to a moral solution more readily than idealism could. Tyrone Power, Gene Tierney, George Sanders and Dudley Digges are obvious enough in their characterizations for melodramatic effect, and the film's exposition of primitivism is kept within bounds suitable for adults. (Twentieth Century-Fox)

VALLEY OF THE SUN. Clarence Buddington Kelland has provided stories for several of the more lavish Westerns, but this present adaptation is weak and rather ordinary. The hero of the tale escapes unjust imprisonment for befriending Apache Indians who have been victimized by a crooked commissioner, and not only exposes the villain but steals his fiancée. George Marshall sets a lively pace by stressing the scuffles which are prime matter for all horse opera, and Lucille Ball, Joseph Craig, Dean Jagger, Cedric Hardwicke and Billy Gilbert help in an average family entertainment. (RKO)

RIGHT TO THE HEART. Eugene Forde again distinguishes himself by making this comedy better entertainment than its budget warranted, and he has apparently inspired a little known but entirely capable cast. When a playboy is knocked out by an ex-pugilist in a night club, he loses face with his fiancée and conceives the lofty ambition of reforming to the point where he can turn the tables. He gains his objective only to discover that he is in love with his trainer's daughter. Brenda Joyce, Joseph Allen, Jr., Stanley Clements and Charles D. Brown are prominent in a family diversion. (Twentieth Century-Fox)

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ART

ART has positive social value to the degree that it is usual to, or integrated with life. This fact justifies a sane concept of regionalism, or nationalism as a basis for the production of art. It is not, however, a plea for an exclusive type of nationalism, for that leads to cultural sterility. As Walter Knight Sturgis pointed out in a recent article on the subject of modern architectural regionalism, progress in art is stimulated by the competition between native, artistic impulses or feeling, and the values intrinsic in a foreign product.

The native impulse is of primary importance, however, if we are to have an indigenous art. The approach must be along the avenue of our own instinctive feeling; to the degree that foreign types of art assist in clarifying the expression of this native quality they have positive value. Mr. Sturgis also refers to our "colonial mindedness." This tendency is still very marked in this country and it gives a false and destructive value to European tradition and forms of art.

A variety of sources contribute to the evolution of a native art, for that, like all evolved, cultural forms, results from the interaction of both coordinating and conflicting matter. As an instance, the form and character of modern engineering will, undoubtedly, strongly influence American art. Engineering is a utilitarian, functional product that is very natural to us, but it is also, in its untamed aspect, relatively dehumanized. It may nurture the humane qualities of life but it also has the power to vitiate them. Art, in contrast, is instinctive with the individual and humanness is of its essence. In both of these, therefore, we perceive both coordinating and conflicting elements and the resolution of these into a synthesis of form would mean a virile, expressive American art.

A natural impulse, which is basic to art, is the desire to make something. This may be a picture or a statue, although there are far too many of these made. On the other hand, and more to the point, it may mean the making of useful articles in a beautiful way. This desire to make things is innate in humanity and mass production must be brought into accord with this desire if we are to escape the peril of cultural starvation. Second to the making of such articles of use and beauty, is the problem of their distribution, for modern life has produced an unfortunate gap between artists, or craftsmen, and the people who might purchase their work.

The Handicraft Cooperative League endeavors to bridge this gap. Under the presidency of Mrs. Vanderbilt Webb, it operates a shop and distributing center at America House, 7 East 54th St. It is a non-profit organization and the articles on display indicate the discriminating taste that has gone into their selection. Certain of these articles, such as the Rowantrees Pottery, from Blue Hill, Maine, are the work of well organized cooperative groups, and many of the people devote their entire time to the craft. In many instances, however, the work is done by people who follow other means for securing the major part of their livelihood. The shell flowers from Florida are only one instance of this. They are made by fishermen in their off-season, while many of their wives carry on with the work throughout the year. The woodwork and weaving from Vermont is also produced as an adjunct to farming as is similar work from some of the Southern states.

The social value of this type of cooperative effort cannot be overstressed. It brings into lives, often barren, a play of natural creative impulses which grow in their functioning. If our American way of life achieves only the end comprised in a living wage and the purchasable comforts that go with it, we will still be half-men, unless that by-product of the spirit, an art that is common to us all, enriches our existence.

BARRY BYRNE

CORRESPONDENCE

NUNS IN SOCIAL WORK

EDITOR: We read with interest the article on modern nuns and their varied works, by Sister M. Paulette, C.S.J., which appeared in the issue of AMERICA for December 20. May we call the attention of your readers to a Community of missionary Sisters not included in the partial list given in the article mentioned: the Mission Helpers of the Sacred Heart.

The Mission Helpers were founded in Baltimore, Maryland in 1890. The Motherhouse and Novitiate are at Towson, near Baltimore, Maryland. Their aim is the extension of the Kingdom of the Sacred Heart, through religious instruction of the Catholic public-school child, the census and parish visiting.

It has been aptly said that the greatest enemy of Christ is ignorance of Christ. The specific work of the Mission Helpers is to bring knowledge and love of Christ to those who fail to love Him because they do not know Him. The Sisters specialize in religious instruction, and include in their field the pre-school child, the public-school pupil of grade and high school and the training of lay catechists. The parish census and parish visiting always list among the results cases brought to Baptism, marriages brought to validation, persons induced to return to the Sacraments, converts instructed, children transferred to the parochial school, and children registered in the religion classes. The direct contact of the Sisters with the problems and difficulties inherent in practical Catholic family life today, in turn enriches and helps to shape the trends in their work of catechetical instruction.

Other activities of a social-service character are undertaken, but always with the objective that these will lead definitely to opportunities to prepare those who are contacted for fuller Catholic life. In preparation for these activities the Sisters are scientifically trained as catechists and social-service workers.

Towson, Md. MISSION HELPERS OF THE SACRED HEART

CLOSED SHOP CONT'D.

EDITOR: Perhaps I did not express myself clearly enough in my letter of December 27 on the Closed Shop, but I stated there that, to my mind, there is nothing wrong in a Closed Shop in principle, but that it must not dominate industry, that is, it must not be the only kind of shop, else the dangerous evils will result which I listed. My opinion is expressed in the words of Father Smith: "The practical application of this principle (the Closed Shop) will depend entirely upon the specific circumstances in each case" or "is the Closed Shop essential to the very existence of the union in this particular case?" I would even require less than that.

I would have to make numerous distinctions in the rest of Father Smith's letter (AMERICA, January 24) and in the article of Father Masse (*Does the Closed Shop Destroy Workers' Rights*, AMERICA, January 24) before I would consent to subscribe to them.

I think Father Masse's article should have been captioned: "Does the Closed Shop, when universally introduced in industry, destroy fundamental rights of the laboring class?" My letter says yes; Father Masse's article says no.

What do the Papal Encyclicals, not outmoded by any means, have to say on the question?

Rights and duties, according to the science of ethics, are correlative. Hence, since the worker has an absolute duty to support his growing family, he also has an absolute right to the means for this support, coming either from his wages or grants, etc. But, as Father Masse well

puts it—it is often not done—he has no right to a definite job from any definite employer. I do not think that the labor abuses and other points that Father Masse speaks of will aid in the solution of this question, debated as far back as 1918.

Mr. Lewis never needed the five-per-cent non-unionized men for the defense of the miners' rights, since they had nothing to say and the 95 per cent were strong enough to dictate. There was no "possible duty to join their fellows in a spirit of fraternal solidarity" and there was no just reason for the strike.

Poughkeepsie, N. Y.

PHILIP H. BURKETT

MOVIE MORALS

EDITOR: As an executive in the motion-picture industry, I wish to register my protest against the editorial *Bribes in Hollywood* (AMERICA, November 22) which associates the Browne-Bioff problem with a picture which was recently condemned by the Legion of Decency and in that way casts reflection upon the proper administration of the Motion Picture Production Code. There is a distinct difference between blackmail and bribery. The Browne-Bioff problem was nothing short of blackmail—not bribery.

The industry's dealing with labor is best evidenced by the statement made by William Green, President of the American Federation of Labor, at the official conference held in Washington on the opening day of the N.R.A. hearings and at a subsequent date at a labor meeting in Cleveland addressed by President Green—his statement in effect being that the cooperation of the motion-picture industry with organized labor was of the very best. A check will reveal that our industry pays substantially more for all crafts than do other industries for similar crafts—whether it be carpenters, electricians, painters or otherwise.

The last paragraph of the editorial is particularly displeasing. I have in mind:

Since the regrettable resignation of Joseph I. Breen, the Hays Office, which was created to keep the motion picture within bounds of common decency, seems to have ceased functioning. In view of the debased conditions in one field of morality we may now look for pictures even more offensive than those which were produced before Mr. Breen began his work.

The record of the motion-picture industry and its cooperation with the Legion of Decency and the manner in which it has functioned with respect to the Motion Picture Production Code do not warrant such an attack. One mistake, whether by industry, an individual or the Production Code Administrator does not warrant an attack on the whole machinery or the industry itself.

We pride ourselves in the knowledge that we have worked cooperatively with the Legion of Decency and many of us feel very deeply the implications in the editorial. The Production Code speaks for itself and you are familiar with not only the obligation of each company under the Code but the desire to see that it is properly administered and policed.

New York, N. Y.

GEORGE J. SCHAEFER
RKO Radio Pictures

(The views expressed under "Correspondence" are the views of the writers. Though the Editor publishes them, he may or may not agree with them; just as the readers may or may not agree with the Editor. The Editor believes that letters should be limited to 300 words. He likes short, pithy letters, and merely tolerates lengthy epistles.)

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UNTIL relatively recent times, a sort of two-party system reigned supreme in the field of fiction. . . . At one period, Romanticism would, so to speak, win the election and rule as the majority party. Then Realism would push out in front and thrust Romanticism into a minority party role. . . . This dominance by one or the other now seems to be threatened. . . . A third party has appeared, has gained enormously in strength, and is today seriously challenging the ascendancy of the two old parties. . . . This challenger is the murder-mystery thriller. . . . Although it borrows, to some extent, from both Romanticism and Realism, it is in fact a *sui generis* fiction form, with its own individuating notes, its own basic personality. . . . Because of its recipe of murder and mystery as essential ingredients, the most appropriate name for this new form would seem to be the Whodunit School of fiction, since the mystery of Whodunit pervades the whole pattern and furnishes the zip and thrill which enchant the reader. . . . That Whodunitism now rivals Romanticism and Realism in importance may be seen by even a cursory inspection of the book review sections of newspapers and magazines, where generous space is now afforded all Whodunit books, space which on occasion is greater than that granted to volumes exuding Romanticism or Realism. . . .

In the early, more or less experimental stages of this new fictional form, the average Whodunit book provided only one corpse. The time soon arrived, however, when the public commenced yawning over a tale which contained only one murder, and Whodunitism adjusted itself to the rising popular clamor for mass homicide. . . . Today, a Whodunit book is extremely generous in the matter of corpses. . . . The well versed modern reader knows that when a character in a murder mystery opens a closet door a trussed-up and gagged corpse is going to fall out. The thriller author who allows any of his characters to open even one closet door without the simultaneous tumbling out of a cadaver is today considered amateurish. . . . If the murder mystery deals with an overland train ride, the reader can be reasonably sure that before the final chapter a great many of the passengers will be either shot, stabbed, strangled—or poisoned in the dining car. The reader will know also that the life expectancy of the conductor, brakemen, engineer, firemen is nothing to boast about. . . . Should the thriller treat of an ocean trip, the supposition that the ship will have enough officers left to navigate it into port should not be embraced too tenaciously. . . . One of the darker aspects of the modern Whodunit books dealing with trains or ships is the high mortality rate among the train crew and ship's officers. . . . Not a few of the thrillers treat of house parties, and give the reader a pretty good idea of what Custer's Massacre was like. . . . One thriller, introducing a new note, developed, first, the train of events which flowed from the various murders; and then unfolded the very different train of events that would have happened had there been no murders. . . .

This volume suggests the possibility of another sort of murder mystery—one dealing with spiritual murder. . . . The volume thus suggested would narrate the mass spiritual murders which accompanied the Reformation and the globe-girdling wreckage which resulted. . . . It would then unfold the very different train of events that would have happened had there been no mass spiritual murders four centuries ago. . . . What a different world we would have today if the teeming millions who derive from the Reformation still had the True Faith. . . . It would be a much better world, for there would be more of Christ everywhere.

THE PARADER